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Frontispiece, Vol. II.

CORAL LANDS.

BY

H. STONEHEWER COOPER.

'To burst all links of habit—there to wander far away,
On from island unto island, at the gateways of the day.'

IN TWO VOLUMES.
VOL. II.

WITH ILLUSTRATIONS.

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CORAL LANDS.

CHAPTER I.

THE SAMOAN OR NAVIGATORS' ISLANDS.

SOME six hundred and thirty miles to the north-east of Levuka is the Samoan or Navigators' Group of islands, second only in importance to the Fiji Archipelago in the whole of Western Polynesia. Except by occasional war-ships, there is no steam communication between Levuka and Samoa, so one has to content one's self with the delightfully uncertain voyage of an ordinary sailing-vessel. It was my good fortune to avail myself of the *Bhering*, Captain Brown, and I have pleasant memories of my week's voyage in his company. Captain Brown is a representative English sailor in true courtesy and kindliness of heart, to which he adds a *bonhomie* peculiarly his own. Like all true Anglo-Polynesians, he had an inexhaustible stock of yarns, and many of these were recounted to very attentive listeners, as we lazily stretched ourselves under the awning aft to avoid a mid-day sun,

or, after a substantial dinner, watched the stars light up one by one the dark blue heavens above us.

Some two or three years ago, Captain Brown rejoiced in three permanent passengers: a wonderful dog, a disciplined cat, and a cockatoo which had a great deal to say for itself, especially when the word was given 'Bout ship.' The hold of the *Bhering*, like most other vessels mainly employed in the copra trade, was infested with rats and mice, and thus afforded the dog and cat a splendid hunting-ground. But they never poached on each other's preserves. If puss went down in the morning, Mr. Jack would go down in the afternoon. Sometimes each animal would take a whole day to itself, but the two were never below at the same time. It was very curious to watch the 'bag' being carefully placed outside the skipper's state-room, with an air that seemed to say:

'There, that's my day's work; don't you think I deserve my dinner?'

On one occasion, however, pussy chased a huge brown rat up the open main-hatch, and the hunted vermin went for the shrouds, the cat following in a second. This was too much for poor Jack, who naturally thought a rigging chase was fair for both, so he made a desperate effort to follow his sporting companion, and succeeded only in falling heavily on the deck and getting a sound thump on the head from Captain Brown for making a fool of himself.

The *Bhering* landed her passengers at Apia, the capital of Samoa, which is situated on the north side of the island of Upolu; but before speaking of that

town, I will give a short description of the principal islands in the group.

The Navigators are situated between 169° 24′ and 172° 50′ west longitude, and between the parallels of 13° 30′ and 14° 30′ south latitude, the group being 265 miles long. There are ten inhabited islands, extending from Ta'ü the easternmost, to Savaii the most western island: viz., Ta'u, Olosenga, Of'u, Aunuu, Tutuila, Nutele, Manono, Upolu, Apolima and Savaii. The native population may be estimated at about 34,000 to 35,000. In 1863 the native population was 35,097, and in 1874, 34,265. In 1839 Commander Wilkes visited and surveyed the group, and he states it contains 1650 square miles, divided as follows:

	MILES.
Savaii	700
Upolu	560
Tutuila	240
Manonō	9
Apolima	7
Manu'a and Ta'u	100
Olosenga	24
Of'u	10

I have not heard that the group has been surveyed since Wilkes's time. Savaii is about fifty miles in length, by twenty in breadth. It has never been so populous or important as the other islands, and its inhabitants were the last to become Christians. It has a low shore with a gradually rising slope to the centre, where there are a few extinct craters to be seen. A lofty peak in the middle of the island is generally invisible through clouds. This is the highest land in the group, and according to Commander Wilkes, certainly

exceeds 4000 feet. Mr. S. J. Whitmee states that he has ascended a peak in the centre of Savaii, which he measured with an aneroid, and found to be 4670 feet high. Water is comparatively scarce in some parts of Savaii, owing to the porous nature of the rock *(vesicular lava)* of which it is composed, but this applies only to a small portion, the greater part being the best watered of any of the islands. Near the shore, however, there are numerous springs of good fresh water. The coral reef is broken to the west and south. The soil, composed of decomposed volcanic rock and vegetable mould, is very fertile.

A curious ceremony occasionally takes place in Savaii in connection with the betrothal of any Samoan lady of rank to a chief, the leading feature of which is that the virtue of the bride-elect is publicly placed beyond a doubt in the presence of the groom. I need not add that this practice has been most zealously opposed by the missionaries, Catholic and Protestant, though the conservative Samoans, like my friend the Taviuni chief, will now and again break out for the 'old paths.'

Ten miles to the eastward of Savaii is the island of Upolu. It is about forty miles long and thirteen broad. A main ridge extends from east to west, broken here and there into sharp peaks. Small ridges and gradual slopes run down to a low shore, which is encircled by a coral reef, interrupted at intervals by convenient entrances. At Apia the reef extends across a good-sized bay, which affords a harbour for ships of very large tonnage.

Olosenga is a very rocky island, about 1500 feet in

height, and precipitous on every side. The principal village is situated on a strip of land in front of this precipice. It was two miles and a half from the eastern point of this island that the subaqueous eruption of 1866 took place, which is mentioned in an earlier chapter. Olosenga is two miles to the west of Upolu, and is encircled by a reef. One of the features of Olosenga is a mural precipice 1200 feet in height.

Manono is nearly triangular in shape, and less than five miles in circumference. It has a mountain a few hundred feet in height, from which a splendid panoramic view of Upolu and Savaii can be obtained. Its population may be set down at about a thousand.

Tutuila is the easternmost and smallest of the three principal islands, with a length of seven miles and a width of five. The land is mountainous, forming here and there lofty peaks, the highest of which—Matafae—is 2327 feet above sea-level, and forms an admirable landmark for the excellent harbour of Pango-Pango. I will describe it in the words of Captain Wakeman, who was sent by Mr. W. H. Webb of New York (who at one time ran the San Francisco and Sydney mail boats) to report on its advantages as a coaling depot:

'At daylight I found myself in the most perfect land-locked harbour that exists in the Pacific Ocean. In approaching this harbour from the south, either by night or day, the mariner has unmistakable landmarks to conduct him into port—on the port-hand, a high-peaked conical mountain 2327 feet high; and on the starboard-hand, a flat-topped mountain 1470 feet in height. These landmarks can never be mis-

taken by the mariner. The entrance to the harbour is three-quarters of a mile in width between Tower Rock on the port-side, and Breaker Point on the starboard-hand, with soundings of thirty-six fathoms. A little more than one mile from Breaker Point on the starboard-hand to Goat Island on the port-hand we open out the inner harbour, which extends one mile west at a breadth of 3000 feet abreast of Goat Island, to 1100 feet at the head of the bay. Carrying soundings from eighteen fathoms to six fathoms at the head of the bay, the reefs which skirt the shores are from 300 feet to 500 feet wide, and almost a wash at low sea. They have at their edge from four fathoms to five, six, and eight, and deeper in the middle of the harbour. The hills rise abruptly round this bay from 800 to 1000 feet in height. They are covered from base to summit with a luxuriant growth of evergreen foliage ; the little valleys which nestle at their bases, and the narrow belt of land which skirts the shore, is densely covered with cocoa-nut groves, bread-fruit, banana, orange, pine-apple, lime-trees, and a variety of tropical plants. The different streams of fresh water which pour into the placid waters of the bay, dotted with canoes, some of which are capable of carrying three hundred people, complete a most interesting picture. The island of Tutuila is seventeen miles in length by five in breadth. There is nothing to prevent a steamer, night or day, from proceeding to her wharf. About half-way from Breaker Point to Goat Island, and near mid-channel, is Whale Rock, with eight feet of water over it at low sea. It has a circumference of about fifty feet, and breaks fre-

quently. A buoy obviates danger. The services of a pilot can never be required by anyone who has visited this port before, as the trade-winds from east-south-east carry a vessel from near Breaker Point with a free sheet on a north-north-west course into the harbour.

'Mr. Powell, a missionary, who has been resident in this place twenty-two years, says that he never knew of a longer detention than nine days to any ships in that time, and of but one gale, which came from the eastward, and unroofed a wing of his kitchen. The trade-winds are frequently liable to haul from east-south-east to east-north-east, giving a ship a chance to get out with a leading wind. At the different quarters of the moon the tide rises four and a half feet. The temperature was at 82°, and the water 78° during our stay. The passing showers of rain keep the ground moist and the air cool.'

Pango-Pango harbour is distant from the following places as under:

	MILES.
Auckland, N.Z.	1577
Vavau, Friendly Islands	380
Levuka, Fiji	630
Tongatabu	475
Tahiti	1250
New Caledonia	1445
Sydney	2410
Melbourne	2864
Honolulu	2283

The climate of the Samoan Group is mild and agreeable, though in the rainy season it rains a great deal

more than in Fiji, and perhaps more than in any other part of the Pacific, especially in Pango-Pango and Apia. The temperature generally ranges from 70° to 80°, but, as in Fiji, there is a constant sea-breeze. The average for two years has been found to be 80°. Mr. Whitmee tells me it was never down to 70° more than a few times in the year, and then early in the morning. The south-east trades blow steadily from April to October, being strongest in June and July. From November to March westerly winds frequently blow, but not for any length of time.

A 'blow' may be looked for in January, but it often happens that a year passes without a gale of any severity. February is as a rule fine, but a very severe 'blow' occurred in the February of 1865, when a barque was wrecked in the harbour of Apia, and the island of Manono laid almost bare as the effect of the hurricane. March is considered the most boisterous month in the year, though there are frequent exceptions to the rule. Rain falls copiously from December to March. June and July are the coolest, and September and October the hottest months; but there is really little variation of temperature. The 'blows' which do so much damage to the unencircled groups of the Pacific, rarely affect Samoa. Thus in 1840 there was a severe gale, but nothing approaching to a hurricane. In 1850 a 'hurricane' did occur, and two ships and a schooner were wrecked at Apia; and for fifteen years afterwards the islands were entirely free from anything worse than strong gales. Sometimes these are very local; for instance, in the January of 1870 a veritable

cyclone passed over Tutuila, but did not touch the other islands.

The number of European or American residents may be set down at about three hundred; the great majority of whom are British subjects; but the States and Germany are well represented.

There are few diseases indigenous to Samoa, which is one of the healthiest places on earth. European ladies have better health in Samoa than even in Fiji, where (perhaps only at Levuka) they suffer occasionally from lassitude. The children of white parents are robust, rosy, and vigorous.

The only drawback which the Samoan Group possesses is the presence of elephantiasis, from which disease the foreign residents are not exempt. It is confined almost entirely to settlers of twelve years and upwards. Quinine is said to be an excellent remedy for it.

Elephantiasis is most prevalent in low-lying districts. In the little island of Aunu'u the inhabitants are entirely free from this scourge. Excessive *kava*-drinking aggravates it, and it may be safely said that, with the exception of elephantiasis and its incipient febrile symptoms, all the few diseases which obtain in the Pacific are due in great measure to over-indulgence in intoxicating stimulants of inferior manufacture, or to the native grog. Dysentery is a common sequel to excess in this regard, and for whites, the late Dr. Mayo told me Dr. Collis-Browne's Chlorodyne is a certain preventive of serious consequences. I know it cured a fellow-traveller of mine.

I do not know any part of the world where the

malformations caused by elephantiasis assume such tremendous proportions as in Samoa. Dr. Turner is, I understand, engaged in a work on this topic, and he is well qualified for the task, having successfully operated on some of his suffering neighbours during his long residence in the islands. Some photographs I have seen of recent severe cases would task the credulity of anyone who had not been face to face with the reality.

On the other hand, the temperature of the islands is so mild, considering that it is within 15° of the equator, that Europeans are, as in Fiji, at all seasons of the year able to perform outdoor work without damage to their constitution. The great age to which some of the 'beach-combers' have arrived is a clear proof of the suitability of the climate to the European constitution, in addition to the fact that smiths, carpenters, timber-cutters, and men engaged in hard outdoor labour, pursue their daily tasks with perfect health. Wood-sawyers, English and American, toil in their saw-pits all day without shade of any kind, and never complain of the temperature. These men at any rate show little of the so-called enervating influences of Polynesia.

Flies and mosquitoes are as troublesome in Samoa as in Fiji. I fancy they are worse in Apia than even Suva; but when wider clearings are made in the dense vegetation that everywhere surrounds the towns and villages, they will in all probability disappear to a great extent, as they have disappeared from Levuka.

CHAPTER II.

MANNERS AND CUSTOMS IN SAMOA.

Apia has the appearance of a long straggling village on the water's edge. There are a little more than two hundred houses the property of Europeans, including the large establishment of the Messrs. Godeffroy of Hamburg, the South Sea kings as they were called; English, American, and German consulates, and a Catholic cathedral of stone, with a spire and clock, at the back of which, on the hill-side, is the residence of the bishop.

There are a number of Catholic priests, mostly French, in the various islands. A large and most excellently conducted school exists, which is superintended by Sisters of Mercy; and there is a convent of Samoan nuns. There is also an extensive English mission, of which I give the most recent statistics. In Tutuila there is an English missionary and twenty-five native pastors. In Upolu there are four English ministers and ninety-six native pastors, and in Savaii two English and fifty-four native pastors or teachers. The London Missionary Society claim, as the result of their labours, nearly 29,000 adherents in Samoa—some of them are, I am afraid, very nominal adherents indeed.

Christianity was first introduced into Samoa in August 1830, by the late Rev. J. Williams, who landed a number of native missionaries from Tahiti. A few years afterwards, about 1836, some ministers belonging to the London Missionary Society, landed on the islands, and from that time to the present several Congregational missionaries have been constantly resident on the group. The Samoans make good missionary teachers, and numbers of them have gone to spread Christianity among the natives of the Ellice and Gilbert Groups in the North Pacific.

There are in Apia two or three hotels, a few groggeries, and numerous stores of all sorts; a billiard saloon, three bakeries, two smithies, and some steam cotton-gins.

Apia has its weekly paper, the *Samoa Times and South Sea Gazette*, which is issued at a shilling per copy. At present I hear it only enjoys a very modest circulation, but Samoa has a great future before it, and its journal will increase with the times. There has been a *Samoa Times* postage stamp issued since I was in the Pacific, and newspapers now reach Europe with the first attempts of the far-off Navigators' Islands to follow in the steps of the late lamented Rowland Hill. The currency is all in dollars and cents, and of a very degraded character. In 1870 (according to Mr. Sterndale's report to the New Zealand Government), the Messrs. Godeffroy succeeded in introducing to the group large quantities of what is called in the Pacific 'iron money,' or Bolivian silver coin. This coinage received the most determined opposition of the English Consul

and missionaries, and most of the English traders refuse to take it, the reason being that the Messrs. Godeffroy got this money mostly in half-dollar pieces at a reduced rate, and circulated them at fifty cents each, while two of these half-dollar pieces will rarely fetch more than seventy-five cents. However, the natives took the money, and thus the trade of Samoa has practically been in the hands of the Messrs. Godeffroy for years past. Whether their recent stupendous failure for one million sterling will affect their Samoan monopoly is another question. The natives of the Tonga Group accept this money, but in a much smaller degree, the King having stipulated that not more than one half of the coin circulated by the great German house should be Bolivian.

As an instance of the great quantity of specie with which Tonga was inundated, we have it on the authority of the New Zealand Government blue-books that in the year 1870, the *employés* of Messrs. Godeffroy obtained from the Friendly or Tonga Islands some seven hundred tons of copra, and in the following year more than double that quantity, the greater part of which they paid for in silver coin; a large percentage of which, however, immediately returned to their hands in the shape of payment for European goods, upon which their profits were very great.

Lager beer and 'square gin' are the great drinks of Samoa, the latter being much cheaper than in Fiji, owing to the absence of any duty. It may be truthfully said that life and property are tolerably safe in the group; but until Samoa finds rest and peace

under the shelter of the British Empire, it would be rash to counsel Englishmen or others to invest very much in land there, unless they can put the question of title beyond all cavil.

The Samoan race is immensely superior to the average Fijian. They are tall, handsome men, of a light brown colour, many of them not being so dark as some Italians or Spaniards. They are docile, truthful, hospitable, and very lively; and in conversation among themselves, or in their dealings with foreigners, they are exceedingly courteous. They have different styles of salutation corresponding with the social rank of the person addressed. For instance, in addressing the chiefs or distinguished strangers, they use the expression *Lau Afio*, or your Majesty. In speaking to chiefs of lower rank, they address them as *Lau Susunga*, as we would use the words, your Lordship. To chiefs of yet lower degree, the term *Ali Atala* is used; and to common people the salutation is *Sau* in the singular, or *Omai* in the plural, simply meaning, 'You have arrived,' or, 'You are here.' Differing from the Fijians, the men only tattoo; not on their faces, as is the case with the Maories of New Zealand, but on their bodies from the waist to the knee, which are entirely black for the most part, except where relieved by some gracefully executed stripes and patterns. Of these they are very proud. At a little distance you would think they wore black knee-breeches. The clothing of both sexes is, as in Fiji, a piece of calico or native cloth wound round the waist and reaching to the knees. The women generally adopt a pair of coloured handker-

chiefs for their breasts and shoulders. When at work on plantations, or in the bush, or fishing, they wear a kilt of the long, handsome leaves of the *Ti* (*Dracæna terminalis—Cordyline*). If there is one thing about which the Samoans boast, it is their mats; and they are really fine specimens of art; in fact, they esteem their mats more highly than any article of European manufacture, and the older they are, the more they are regarded. Some of them have names known all over the group. The oldest is called *Moe-e-fui-fui*, or being interpreted, 'The mat that slept among the creepers.' It got this title from its being hidden away for years among the creeping convolvulus that grows wild along the sea-shore. It is known to be two hundred years old, as the names of its owners during that long time can be traced down. The possession of one of these old mats gives the owner great power over families and land; in fact, it is a title-deed to rank and money. It is no matter if the mat is tattered and worn out; its antiquity is its value, and $500 would be scornfully refused for some of the most cherished of these instruments.

The Samoans, like the Fijians, spend much time in dressing their hair, which, by the aid of lime, they get to a reddish kind of hue; and both men and women wear flowers in their hair, often blossoms of the beautiful scarlet *hybiscus*, which is generally to be found growing near their houses.

In common with other races whom nature has blessed with such an abundant supply of food growing wild at their very doors, they are not intuitively inclined for hard work, but I should certainly not

describe them, considering their happy circumstances, as a lazy people. Their houses are usually circular in shape, with conical roofs, supported in the centre by two or three stout posts, and open all round, but fitted with narrow mats made of cocoa-nut leaves, which are strung together like venetian blinds, and can be let down in stormy or rainy weather, and at night.

The Samoans count five different kinds of canoes: the *Alia*, or large double canoes, some of which are capable of carrying two or even three hundred men; the *Taumualua*, from thirty to fifty feet long (these are fashioned after our whale-boats); the fishing-canoes with an outrigger; and the *Soatau*, or dug-out canoe, with an outrigger, which will hold five or six people; and lastly the *Paopao*, or very small dug-out canoe, for one person.

The Samoans were never by disposition cruel or fond of shedding blood; on the contrary, all their traditions contain evidence of most excellent and merciful laws, such as the providing of sanctuaries or places of refuge where a man could be secure from the vengeance of those whom he might have offended, and there was an institution of public reconciliation (a great improvement on the peace-offerings of the Fijians), whereby the life of a man could be saved even if justly forfeited in consequence of some evil deed. Moreover, in all their wars non-combatants have been respected, and infirm persons, children, and women were never slaughtered as in Fiji. The Samoans have never been cannibals, rarely human sacrificers, or idolaters, and perhaps the readiness with which they have embraced Christianity and the extraordinary vocation

some of them seem to possess for a religious life—witness the Samoan Sisters of the Catholic Church, as well as the numerous native teachers of the Protestant mission—is due to the exceptional nature of their admirable conduct for many years.

In nearly every respect the Samoan is a totally different being from the Fijian, and the difference is all on the right side. Treachery is no part of their nature. Women are treated with the greatest respect, and children are regarded with an affection that almost amounts to extravagance.

Naturally a peace-loving and generous people, the civil wars that have been devastating their beautiful island for years have been mainly not of their own seeking. They have been generally thrust on them by foreign adventurers, whose proceedings should long ago have necessitated the armed interference of civilised powers. It is a disgrace to this age of boasted 'material progress' that the only material advancement the Samoans have made since their first acquaintance with civilised man, some sixty years ago, is their improved knowledge of rifles and gunpowder, with which the civilised traders have been careful to supply them at, of course, a—reasonable profit. According to the opinion of men who have forgotten more about the South Pacific than I have ever learnt, the Samoans are the best conducted of all the people of that region, except those of the Hervey Austral, and Union Groups, who may be considered quite abnormal people, inasmuch as until visited by white men they were altogether destitute of weapons of offence.

None of the Samoans have as yet been taken away in labour vessels, as they have the strongest objection to leave their own islands, and would not of free will engage themselves as labourers. In fact, the cotton-growers and other planters in Samoa have to rely on imported labour mostly from the Line Islands, or from Niuè or Savage Island, or the New Hebrides. The former men are much darker in colour and vastly inferior in physique to the Samoans, who very naturally look down upon them. The Niuè men, on the contrary, are of a better class, and usually adopt European costume. Like the Fijians and Tongans, the Samoans have a princely carriage, and the chiefs are usually a good deal over six feet in height, and superbly limbed. A few have beards, but the majority cannot boast that ornament.

Eloquence seems to be a natural gift with Samoans, and the speeches of their orators are often replete with well-chosen metaphors. But under these flowing periods runs a vein of strong common sense and logical argument. The orator is a most important individual, for at the *fonos*, or political meetings, stalking majestically to the front, he stands leaning on a staff about six feet long, with his fly-flap over his shoulder, and pours forth a perfect torrent of eloquence for hours.

The national dances have been in a great measure suppressed, and certainly, if descriptions are correct, many of them were not calculated to improve the morals of the people.

A friend of mine, who had some exceptional facilities when in Samoa for seeing native life and

character, thus describes a dance which he witnessed at the special wish of some of the native authorities. He says:

'The chief gave some entertainments, and assembled the best dancers procurable, to show the dances now in vogue. The belles were dressed in festal attire, covered with scented wreaths and garlands, with their beautiful and, in their estimation, almost priceless mats, daintily and coquettishly arrayed, with long sweeping trains of tappa trailing behind. As dance succeeded dance, it was amusing to witness the growing excitement of the bystanders. Everywhere arms and limbs were moving in time with the movements of the dancers. Old and young seemed to be alike influenced by its magic, until at last, one old man of quite sixty years bounded, with a hobble, to his feet, and performed a triumphant *pas seul*, the like of which was surely never seen before, and can only be described as a happy mixture of the Irish jig and the can-can, well shaken up together. The old chief kept up with wonderful vigour until, from sheer want of breath, he fell exhausted to the ground.

This terminated the proceedings, as we did not desire to have the blood of any of the other old chiefs (who seemed equally anxious to perform) upon our heads. So taking the venerable performer aside, we discoursed seriously and sadly to him about broken bloodvessels and an untimely grave. Accepting a cigar, the old man seemed to babble of green fields; at least he might have been doing so, but as we neither of us could understand the other, there is some uncertainty upon this point. Dinners too were

given by the Puletua chiefs, and the Taimua and Faipule, at which were provided all kinds of food, such as were used by the Samoans in times gone by.

At least fifty different dishes were placed on the table, or rather on the floor. Soup, fish, fowl, pork, snails, grubs, cooked and uncooked entrails of fish, and *beche-de-mer*, the latter a great delicacy, of which one of our party partook, to his sorrow, and amidst the laughter of his companions, having been induced to do so by the pressing solicitations of an aged chief of dignified appearance, who ought to have been above the perpetration of such a bad joke. The most entertaining feature of the repast was the vagaries of the old magnate upon whom devolved the duty of explaining to us the different viands, and the manner of partaking of them. The mode of his procedure was thus: taking an enormous bite out of a piece of raw pork, or a handful of grubs, he would hand the remainder with an insinuating gesture to the guest nearest to him, who would first regard it with a horrified gaze, and then with a bland smile, give it to his neighbour, with the muttered remark, "I pass." This reckless course was conscientiously adhered to throughout the repast by the old fellow, and we were agreeably surprised to find that he appeared next day to be none the worse for his labours. His digestive powers must be remarkable. Had he died in the cause we would have been compelled to say, "He did his duty well."'

On some occasions as the dance progresses and the performers get more excited, the mats and trains are one by one thrown off as superfluous, till it

sometimes happens that the concluding round is performed in a state of nature.

In many respects parts of the Samoan Group are even more fertile than Fiji. Cotton succeeds well, and has run wild in all the sea-coast lands ; but this is all of the kidney variety, and it thus prevents the Sea Island cotton from being propagated to advantage, as the bees and other insects carrying the pollen of the wild-cotton flowers inoculate that of the Sea Island, and cause it to become coarse. Large tracts of sugar-cane and maize are cultivated by the Germans, who have also planted coffee and rice of a kind enormously prolific, which is grown upon the elevated plateaux without irrigation, it being of a species not requiring to be flooded at any time. The seed is said to have come from South America, but I am not certain as to this. Legumes and cereals of the temperate zone do better in Samoa than in Fiji, and the Catholic missioners have been very successful in their cultivation. Cabbages, cauliflowers, peas, beans, carrots, asparagus, cucumbers, and melons of every kind, with all the pot-herbs of Europe, are to be seen growing luxuriantly in the gardens of the Catholic clergy. Potatoes, as in Fiji, turn to *komotès* in the second season in the low lands, and onions do not exceed a grape-shot in size, though there is reason to believe that both these vegetables would grow very well upon the level summits of the high mountain lands. Barley, and the various kinds of millet, produce abundant crops, and English grass mixed with clover takes ready hold of the ground, and spreads rapidly. The products, however, more especially suited to the

climate and local conditions of Samoa are cotton coffee, sugar, tamarinds, tobacco, indigo, vanilla, rice, cinnamon (a tree analogous to which is found indigenous), nutmegs, ginger, arrowroot, and the various oil-producing trees. Tea and cinchona would undoubtedly do well in Samoa.

For the cultivation of the latter and tea, no climate or country presents more favourable conditions. There is no reason why Englishmen, having once conquered the popular prejudice that tea cannot be successfully cultivated or manufactured by Europeans, or outside certain localities, should not enter upon this industry in the great islands of the Pacific, especially as the amount of labour required is so small in comparison with that necessary for the cultivation and preparation of coffee, sugar, cotton, or tobacco.

Tea adapts itself to various temperatures in a manner impossible to coffee, is extremely hardy, and bears a crop which defies rains or hurricanes; it luxuriates on high and sloping grounds, especially those of ancient forest where the giant trees are allowed at intervals to remain, affording a shade in which it delights. It is, of all products, one of the most suited to the woodlands of Samoa. The seed could be easily procured from China, and if gathered at the fitting season, and packed in damp sand or sugar, would arrive in good germinating condition. The tea-shrub yields its first paying crop in the third year from the planting of the seed. For the plantation labour, the services of Polynesians are suitable, and easily procurable. The skilled workmen required for the manipulation of the leaf are to be met with in

Hawaii, or can be obtained from China, and at a low rate of remuneration.

All the long list of Fiji plants applies to Samoa, which has in addition some trees with very fragrant blossoms that might be used for the preparation of scents.

Samoa is a perfect land of cocoa-nuts, and they are much larger than those in Fiji.

As regards minerals, there have for years been rumours in the Pacific that gold and other minerals were to be found in the group; but scientific men have generally regarded these rumours as very idle, if not mischievous.

Towards the end of 1873, two residents of Samoa, named Johnson and Bruce, brought to her Majesty's Consul, who was just then leaving for New Zealand, several specimens of auriferous quartz, in which gold was very plainly visible. The men stated that they found them in the neighbourhood of Apia, but the story was generally disbelieved; and nothing has been heard since of gold in Samoa. It is true that in several places there are cliffs of one hundred feet or more in height, composed of micaceous clay, and in other localities there are beds of conglomerate similar to those which overlie gold deposits in Arizona and elsewhere. Garnets of considerable size are found in the beds of streams among a highly magnetic black sand, and a stone resembling an opal exists in the crevices of sandstone rock. Sir Edward Belcher states that on Rose Island, the most eastern of the Samoan Group, there is a quartz dyke of micaceous shale. I have never visited Rose Island, but Mr. Sterndale thus refers to the matter:

'All coral islands are undoubtedly formed upon a foundation of other rock, but that a quartz dyke should crop out through the coral at this end of a great chain of isles like Samoa, and not be found at all throughout the remainder, would seem mysterious. I have found at various times large pieces of quartz of the same kind as that in which gold is contained upon coral islands, particularly upon Manuoae in the Hervey Group, and on Suwarrow, neither of which are more than twenty feet above the level of high-water, but I accounted for their presence by supposing that they had formed part of the ballast of ships which had been wrecked at those places, and I still entertain that opinion.'

Cattle thrive well in Samoa, as in Fiji, and many of the natives possess horses on which they ride about from town to town. Good roads are appreciated, and a great future lies before the group, if it could only secure the blessings of permanent peace, and freedom from adventurers.

CHAPTER III.

SAMOAN ROYALTY.

THERE are two royal families in Samoa—the old royal family of Tupua, and the more modern family of Malietoa. The family of Tupua was the reigning family for generations—as far back as Samoan history goes. The name of Malietoa, on the other hand, is of recent origin, and is due to a war between the Samoans and Tongans. The tradition is that a brave warrior-chief of Manono or Savaii chased the Tongans the whole length of Upolu, and forced them to take to their boats. For thus saving the country he acquired the name of Malietoa (Good Warrior). The supporters of the Malietoa family are the chiefs of the people of Savaii, Manono, Apolima, and the greater part of the middle division of Upolu.

The supporters of the Tupua family are the chiefs and people of Atua and Aana. A successor of the great Malietoa mentioned above conquered Atua and Aana, and thus became sole king of Upolu, Manono, Apolima, and Savaii. The principal titles of Samoa had been given him, but while yet young a plot was formed against him, and he was killed. His successor

Tavita was the only person who ever reigned for several years as the acknowledged King of all Samoa. He died in 1840. Moli, the last Malietoa, was a true son of Tavita; and Laupepa, the present King, is a true son of Moli, and grandson of Tavita.

Since Tavita's time the principal titles have never been given to one person; and at the present time the King has only got one of the five titles of Savaii and Upolu. The title he has is the Malietoa, the title of Savaii. The four titles of Upolu, Tui Atua, Tui Aana, Natoai tele, and Tamasoali, have not been given to anyone.

The representatives of the Malietoa family at the present time are Laupepa, a man about thirty-six years of age, well-beloved and well-educated, although very retiring; and his uncle Pea or Talavou.

The principal chiefs after the Tuis are called Alii, and next to these come the heads of certain families in each village called the Faipule, who comprise a very considerable section of the community, and in many instances have exercised even greater influence than the chiefs themselves. The same local self-government as I have described in Fiji also obtains in Samoa. Everything affecting the interests of the village or township is debated in proper council assembled, and where the inferior caste (as is sometimes the case in the House of Commons) do most of the talking. The decision of the council becomes law for the whole village. Politics have always entered largely into the life of the average Samoan. He has very little to do, so he spends a great deal of his time regulating the most trifling details. They are very fond of laying

down laws as to what shall be charged for food sold to Europeans, and what shall be paid by Europeans to the natives they employ as boat crews. The arbitrary decisions of these councils have in many cases forced foreign residents to abstain from dealing with the natives who endeavour to enforce these somewhat antiquated edicts. Such, at any rate, was the Samoan Government (and in minor matters of local interest home-rule still prevails, as in Fiji) till about the year 1873.

In 1869, the natives on the islands of Upolu and Manono fell out as to which party should have the right to nominate a chief to the title of Malietoa, which is an hereditary title of the highest rank, but which need not descend from father to son. The Apia chief nominated the eldest son of the deceased Malietoa, the Manono people set up his brother; and jealous perhaps of the foreign settlement at Apia, raised the war-cry of *Samoa ua tasi*—Samoa is one. The two parties have been fighting on and off ever since the outbreak of civil war, and the political history of Samoa since about 1872 has been one of constant native feuds, fanned for purposes of self-interest by the white inhabitants. It will be my object in the following pages to give my readers, in as few words as possible, what I hope will be a clear account of these proceedings in Samoa, which, though as in the case of the *Barracouta*, they caused British blood to flow and British lives to be sacrificed, are, I am convinced, unknown to the majority of my countrymen at home. However they are of Imperial interest.

CHAPTER IV.

HOW MR. STEWART REACHED SAMOA.

RIGHTLY or wrongly, I connect the aggravation by white men of the native troubles in Samoa, and the unhappy state of that country which has followed with Tahiti. I give the facts as I know them, and leave others to draw their own conclusions.

In the first place I extract the following from Spry's admirable 'Cruise of the Challenger,' in regard to certain plantations at Atiamano, on the island of Tahiti:

'The history of the plantation at Atiamano is singular and suggestive. Their originator, an ex-cavalry officer, Stewart by name (who, coming from Australia, turned up at Tahiti), for some years held an autocratic authority over more than a thousand people, and has inseparably woven his name into the history of Tahiti, between the years 1860—70.

After some time, Stewart managed to obtain a written authority from the French Governor to acquire property on the island with a view to the development of its resources. Armed with this

document, he succeeded in England in forming a Polynesian Land Company and returning to Tahiti with the money so raised, found that the acquisition of land under the French authority was contrary to the terms of the Protectorate, although no obstacle was put in his way in endeavouring to purchase land from the natives. A large tract of land, under the title of the Terra Eugénie, was then brought under his control at Atiamano, and a nominal transfer of shares took place to the Tahiti Cotton and Coffee Plantation Company (Limited). Of this company Stewart was appointed manager. That he was clever and born to command men there can be no doubt, and that his views were large and extended there is also evidence. Fine residences, a country house, hotels, hospitals, capital roads, and a host of improvements arose like magic at Atiamano, and the hospitality and *bonhomie* of the manager of the plantation became household words. Sending to China for coolies was a comparatively slight operation, and in 1867 there were no less than 916 Chinese and 323 Polynesian labourers, including 108 women employed at Terra Eugénie. It was very easy to spend capital, and in this instance it was royally done—until the day of reckoning came. The title-deeds of the estate not being forthcoming, the shareholders of the company became alarmed, and the manager, from chagrin, sickness, and the effects of free living, passed away in 1874, the whole affair collapsing shortly afterwards.'

The Christian name of the ex-cavalry officer was William, and for some time he was assisted in his mani-

pulation and management of the Terra Eugénie by his brother, Mr. James B. M. Stewart, who in many respects was even a more remarkable man than William. Like his brother, James came down to the islands from Sydney, under what circumstances I do not know. This is certain, that the brothers on Tahiti quarrelled, and James B. M. Stewart quitted Tahiti rather hurriedly. Shortly after his departure, Mr. W. H. Webb started his line of steamships from San Francisco to Sydney, and Mr. James Stewart was indirectly connected with its administration, having in the meantime started business at San Francisco as a merchant, in company with another gentleman. The following account given by Mr. Stewart, as President of the Central Polynesian Land Company, to the Trustees, which I have slightly abridged, is interesting enough to be reproduced here. It was made in August, 1872 :

'The Central Polynesian Land and Commercial Company was incorporated under the laws of the State of California for "the purchase and acquisition of lands on the Navigators Islands, and the cultivation, sale, lease, or otherwise disposing of the same ; the formation of a coaling-station for the United States, New Zealand, and Australian Mail Steamship line ; and the establishment of a Central Polynesian Depot to be connected with the various groups of islands in the South Pacific," with a capital of $100,000 in one thousand shares of $100 each.

'After the necessary organisation of the Company, its first action was the purchase of all the lands selected and acquired on the Navigators' Islands, to-

gether with the goods and property undisposed of in said islands in the hands of Mr. George Collie, shipped from hence for that purpose. These goods were subsequently disposed of upon profitable terms, and proceeds applied to the purchase of lands. The agreement alluded to with Mr. Webb, as you are aware, provided that he should have the option of taking an interest at cost price amounting to fifty-four hundredths of lands purchased, and a harbour, the location of which was to be approved of by an agent appointed by him. In consideration of such option, Mr. Webb, on behalf of the United States, New Zealand, and Australian Mail Company, agreed to make the harbour in such Navigators' Islands a port of call by the steamers of the said line. Mr. Webb appointed Captain E. Wakeman his agent. That gentleman having proceeded to the Navigators' Islands, named the harbour of Pago-Pago in the island of Tutuila (one of the best in the South Pacific) as the port of call aforesaid, and satisfactorily reported on the richness of the neighbouring lands and on their great future commercial value. It was then determined that I should proceed to the scene of our operations at the Navigators' Islands, with a view to facilitate the acquisition of lands, and generally to take such action as might seem best in the interest of the Company.

'Accordingly the schooner *Witch Queen* was purchased, and a cargo of the most saleable goods having been selected, I sailed from San Francisco in February last, and reached Upolu on the 2nd April following. Upon my arrival I found that the United States ship of war *Narragansett*, Commander Meade, U.S.N., had

been there, and taken action, the importance of which in the Company's interest it is impossible to overrate. Commander Meade had entered into a treaty on behalf of the United States (subject to ratification of Congress) with the chief of Pago-Pago for the cession of the harbour of that name to the United States for the purposes of a coaling depot and naval station, guaranteeing to the people of the island protection from all foreign enemies, confirming them in the possession of their lands, and recognising their right to sell or dispose of the same as they may think fit.

'Having secured the hearty co-operation and valuable assistance of the United States Commercial agent and of her Britannic Majesty's Consul at Upolu, I succeeded in purchasing from the high chiefs of the islands of Upolu, Savaii, Manono, and Tutuila, 414 square miles of land, making with the quantity previously purchased a total of about 300,000 acres acquired and now the property of this Company, as will appear from the accompanying documents signed by the chiefs and owners, and certified to by the signatures and seals of office of the officials named.

'Prior to my arrival, the British and American residents had produced in the minds of the high chiefs a very strong desire that the islands should be annexed to the United States. During my visit the Consuls called a meeting of all the chiefs interested, and annexation was fully discussed and received the unanimous approval of the high chiefs, Consuls, missionaries, white residents, and natives of these islands. A petition to his Excellency the President of the

United States of America was adopted and signed by the chiefs, from which the following is a translation: "We, the chiefs and rulers of Samoa, deem it necessary for our future well-being and better establishment of Christianity, free institutions, fellowship of mankind, protection of life and property, and to secure the blessings of liberty and free-trade to ourselves and future generations, do petition the President of the United States of America to annex these our islands to the United States of America."

'During my stay arrangements were perfected for the establishment of our Commercial depot, stores were obtained, and our goods were being readily disposed of in exchange for money and the articles of commerce which the islands produce. The natives of the Samoan Islands, like those of most of the surrounding groups, are exceedingly anxious to trade and to obtain European articles of clothing, etc., and nothing is wanting but the adding the links of that vast chain of commercial intercourse among the innumerable islands of the South Pacific which this Company has in view in order to build up a trade, the limits of which it would be difficult to-day to set bounds to. Having left proper agents in charge under Mr. Collie, I sailed from the islands more than ever impressed with the great future promise, as well as of the present value, of our enterprise.

'Upon my return to San Francisco it seemed desirable, before further action was determined on, to obtain the decision of Mr. W. H. Webb in relation to his right

to exercise his option of taking at cost price fifty-four hundredths of the lands purchased. I accordingly proceeded to New York, where that gentleman then was; and after exhibiting the whole of the documents, showing that in every particular the stipulations of our agreement had been complied with, Mr. Webb assured me that he was unable to take up the interest referred to, but would be glad to do so when he had received aid from Congress, but at the present time he gives up his option of participating in the lands purchased.

'Leaving New York, I proceeded to Washington with a view of ascertaining the probable action of the United States Government in reference to the petition of the people of Samoa for annexation. I learned, through the kind offices of Senator Cole and others, that in preference to annexation the Government would look with more favour upon the establishment of a local government composed of the resident white settlers and of the natives, and based upon the model of that of the Hawaiian Islands. By the next mail a letter to that effect from the Secretary of State, Washington, will be forwarded to the people of Samoa.* As there need be no difficulty in at once forming such a government, and as I saw many advantages likely to accrue to the Company from its formation, I at once favoured that course, and cannot help congratulating the

* 'It has since been ascertained that if it be thought preferable, in the interests of the commerce of the Pacific, that annexation should take place, no insuperable objections to that course need be feared.

Company upon the success of this negotiation. Recognised by the United States of America, and with a naval station established in their midst, the new Government will come into existence with a moral power and influence greater even than that possessed by the successful Government of Hawaii.

'Having thus narrated our proceedings up to the present, I venture confidently to recommend as follows:

'That at the time that may hereafter be deemed most fitting, the necessary steps be taken to form a Government for the Samoan or Navigators' Islands, based upon the model of the present Government of Hawaii.

'In consequence of Mr. Webb not paying fifty-four hundredths of the purchases made, unexpectedly large quantities of valuable land are offered for purchase to the Company. The increasing opportunities that are opening up among the Fiji, Society, Friendly, and the innumerable other groups of islands in the South Pacific for the distribution of goods from the Company's central depot, by means of small steamers, and the small amount of capital upon which this Company was formed, render it apparent that our capital must in some manner be greatly increased. The question is as to the best way to accomplish this. In view of the great demands being made in all parts of the State for money, and the unprecedented rates of interest now prevailing here, it would seem best to seek aid from abroad. I would

therefore recommend that all the necessary legal steps be taken to enable a new organisation to be formed in London, ample powers being given by this Company to transfer all their lands, rights,' etc.

CHAPTER V.

COLONEL STEINBERGER'S GOVERNMENT.

TOWARDS the end of 1872 Mr. Stewart was in London, but failed to float the proposed Samoan Company, though a pamphlet giving some account of the islands, and his dealings with them (quoted in the last chapter), was published by Messrs. Laurie and Co., and extensively circulated in financial quarters.

After a great deal of fighting, the first Samoan Constitution was formed by the natives in November, 1873, with the consent and assistance of the foreign Consuls. This constitution provided for a governing body of seven *Taimua* (literally, 'those who go before to show the way'), who, with the help of the consuls, had the supreme power in the country. There was no king, but all authority over the natives was vested in this committee of seven. They started a national flag of a very different appearance from the parody of the Stars and Stripes saluted by Commodore Meade, and this was saluted in November, 1873, by Commodore Goodenough, commanding H.M.S. *Pearl*. In January, 1875, the constitution was amended by declaring Malietoa Laupepa, of the great family of

Malietoa, and Pulepule, of the family of Tupua, joint kings, and increasing the Taimua from seven to fourteen in number.

From the formation of the first constitution in 1873 until April, 1875, peace prevailed in Samoa. The old interference of native councils with the free-trade of the whites was dying out, and no laws were made in any way affecting them without the approval of the Consuls.

It will have been observed that Mr. James Stewart stated he was in Washington in the summer of 1872, and by the middle of 1873 Mr. A. B. Steinberger, who Stewart told a friend of mine had been a clerk of his in San Francisco calling himself a colonel, arrived at Samoa as a United States Commissioner to report on the resources of the group. There can be no doubt that he induced the natives to believe it was the wish of the United States that the islands should become connected with them, under the form of a protectorate, and added that he was a personal friend of President Grant. The colonel left in October, 1873, bearing a letter from the Samoans to the President, praying for assistance in forming a government, and that he (Steinberger) might be appointed first governor, or commissioner.

On the 1st April, 1875, the United States s.s. *Tuscarora* anchored in Apia Harbour with the colonel on board, who at once stated that the United States Government had sent him down to organise a new government, and that the war-ship was there to support him. He also presented to the natives four pieces of cannon and one Gatling gun, which he told the Samoans were presents from the Washington

Government. A constitution was now drawn up, Malietoa Laupepa was enthroned as king, and the colonel, as 'premier,' was virtually dictator. In all these proceedings the foreign Consuls were never consulted. The *Tuscarora* sailed, a new era was entered upon, and the colonel, so to speak, came out of his shell. He armed an American schooner, the *Peerless*, with guns, shot, shells, and powder, and declared his intention of putting a stop to a disturbance which existed in the island of Tutuila. But there was no resistance, and Steinberger having inflicted fines and imprisonments on the natives, returned to Apia, where, to use the words of a resident at Samoa during the whole of his proceedings, 'all the respectable white residents had closed their doors against him.'

Dispute after dispute arose, till H.M.S. *Barracouta*, Captain Stevens in command, appeared on the scene on the 12th December. Troubles began in real earnest, and interesting as the subsequent proceedings are, I must condense as much as possible to avoid wearying the reader with an over-dose of politics.

Colonel Steinberger at once waited on Captain Stevens, and told him he was the American special agent for Samoa, and he would show his credentials privately. To this Captain Stevens replied that they should be shown to the consuls, and he did not want to see them if there was any secrecy about them. Foiled in this way, the Colonel caused reports to be spread that the *Barracouta* had come for the purpose of hoisting the British flag, and seizing the lands of the natives, and that he alone, backed up as he was by the Government of the United States, could save

them from the slavery which (as in the case of Fiji), invariably followed British annexation. These reports were of course denied in a proclamation issued by the British Consul and Captain Stevens. A few days later these gentlemen, accompanied by two others, were stopped by armed men and peremptorily ordered back.

On the 17th December, the United States Consul (Mr. Foster), who had all along protested against the proceedings of the *soi-disant* 'military' politician, seized the schooner *Peerless* for a breach of the Neutrality Laws, she being an armed vessel under the American flag without a license. This schooner was purchased in San Francisco by Steinberger.

Captain Stevens having had occasion to press for certain British claims disregarded by the Samoan Government, a meeting was held to confer on the subject, at which the King, the British, American Consuls, and the captain of a German man-of-war just arrived in port, attended. There were also present, Mr. E. L. Layard, C. M. G., and the Rev. Dr. G. A. Turner of the London Missionary Society, who acted as interpreter. Captain Stevens was proceeding to show that he had not seized the *Peerless*, as stated by Steinberger, when the latter said the vessel was his private property, which statement was at once confronted by a letter of his dated the 20th December, saying that the vessel was the property of the Samoan Government. Being asked for his credentials, he said at last that he was possessed of 'credentials' he would show to no one.

The unhappy King, placed between two fires (for

the people, led by the tools of Steinberger, were naturally indignant at the seizure of 'their' vessel, the *Peerless*), stated that he did not credit the hostile projects attributed to Captain Stevens, and said he and his subjects desired to live at peace with all men. Captain Stevens closed the meeting by saying that it was impossible for British subjects to recognise such a government as that inaugurated by Steinberger, and he would consult with the foreign representatives as to what steps should be adopted for the protection of their interests. A meeting of the foreign residents, headed by their Consuls, the Messrs. Williams (British), Foster (American), and Pöppe (German), was then held, at which a proclamation was agreed upon and issued, withdrawing citizens and subjects of England, America, and Germany from the jurisdiction of the Steinberger administration. I have passed over many extraordinary proceedings of the colonel, his ill-treatment of British and American subjects, and his attempts to levy taxes by way of licenses, and what is to be particularly noted at this stage, his studied neglect of the complaints of certain Line Island labourers, who were the victims of alleged ill-treatment on the plantations of the Messrs. Godeffroy.

In answer to the proclamation of the foreign residents, the Steinberger Government announced that they desired recognition by the great powers, but answer was made that no such recognition could be afforded to a constitution whose sole object seemed to be to place all power in the hands of one man, and which failed to give liberty or protection to either

foreigners or Samoans — for numerous chiefs had claimed British protection against the colonel. This answer was not signed by the German Consul, but the British and American Consuls added a postscript, stating that Mr. A. L. Pöppe had refused to sign, 'because he thinks it might injure his business relations, and that it is altogether unnecessary to reply to the absurd proclamation of the 22nd. inst.' Whether to the credit of the great Hamburg house of Godeffroy remains to be seen, but there can be no doubt that their faithful *employé* (the German Consul) had very good reason for his abstinence, I can well imagine.

On February 7th the King wrote to the United States Consul, telling him he was convinced Mr. Steinberger was a liar and an impostor, and requested Mr. Foster's assistance in removing him from the group. Mr. Foster, as well as the King, having applied to Captain Stevens and Mr. Williams, the British Consul, for assistance in the matter of arresting and deporting Mr. Steinberger, the naval officer, accompanied by the two Consuls, and a body of seamen and marines, proceeded to the seat of Government on the 8th of February, and there met the King, the Taimua, and Faipule. The King pronounced the sentence of dismissal, and the correspondence was read. Mr. Foster, as United States Consul, then formally claimed the aid of H.B.M. naval officer, and the colonel was forthwith arrested, and taken aboard the *Barracouta*, to wait there till Mr. Foster could find means to deport him from the islands.

The Steinberger party ashore were, of course, not

inactive. On that night the King was seized by force and sent under a guard to the Island of Savaii. This was done under the influence of the office-holders, and notably of one Jonas M. Coe, who had lately acted as interpreter for the colonel. By Coe's advice the King was compelled to sign a deed of abdication, and a proclamation was issued, saying that in future the Taimua and Faipule would carry on the government.

The exiled King managed to send messages to Captain Stevens, stating that he had been removed by his rebellious subjects, and requesting the captain's assistance to bring him back to Apia. Accordingly the *Barracouta* proceeded to Savaii, and brought off the King, who landed on the 15th February, under a salute of twenty-one guns from H.M.S., a guard of four marines being left with him for his personal protection.

He did not attempt to form a government, but he wished to justify his acts before the Samoans. The documents found among the effects of Colonel Steinberger, over which Mr. Geo. F. Waters (his secretary) held a bill of sale for money advanced, amply demonstrated the truth of the character Malietoa had given the American, it is, of course, fair to suppose that Messrs. J. C. Godeffroy and Son were thoroughly deceived. At any rate, I shall give these documents, and will leave my readers to form their own conclusions.

In the meantime, Steinberger's more prominent tools left for San Francisco, and the United States Consul now determined to arrest the ringleader of the opposition to Malietoa, Mr. J. M. Coe, who at one time

was United States Commercial Agent in the group. Coe had immense influence with the natives, owing to this fact, and to his constantly holding out the threat that an American war-ship would visit the group to punish them unless they followed his advice.

On the 27th February, four of the Faipule (or Lower House of Representatives) were arrested by the Steinberger party among the natives still in power, and forcibly deported from Upolu, on the grounds that they had expressed themselves favourable to the restoration of their King. Armed mobs now began to surround the British consulate, and Mr. Williams had to swear-in certain British subjects as special constables for the maintenance of order. In the meantime the *Barracouta*, which had been investigating into British claims, returned with three of the Faipule who were deported, the fourth having already eluded his guardians, and was safe under the Union Jack at Mr. Williams's house.

The King now sought a public justification for his dismissal of the American adventurer who had brought about all this trouble, and accordingly, on the 13th of March, Malietoa, accompanied by several of his chiefs, left Apia for the neighbouring township of Mulinunu. He was followed by the British and American Consuls, Captain Stevens (who had with him a guard of marines and blue-jackets), and a party of the foreign residents.

Arrived at the place of meeting, there were no signs of any of the Taimua or Faipule, or of any preparations to receive the King, though information had been given of his coming. After an interval of ten minutes,

during which the *Barracouta* men piled arms, a force of armed natives were seen moving about, and crossing the road by which the procession had come from Apia, with the evident intention of attacking the whites and cutting off their retreat.

A small party of marines, under the command of Lieutenant McLeod, proceeded towards them (a distance of about one hundred yards), to ascertain the meaning of their threatening gestures. In a few minutes, while the armed men were being remonstrated with, and the arms of one or two of the most demonstrative laid hold of by the marines, a shot was fired by one of the natives, which was immediately followed by a volley from forty or fifty men, killing and wounding several of the marines. Our troops had not their arms loaded when this attack was made, but in a short time returned the fire.

A hot engagement ensued, lasting for about fifteen minutes, in which, owing to the dense thicket of bananas and undergrowth occupied by the natives, the guard suffered severely, eleven being killed or wounded. The natives lost about twelve to fifteen killed and an equal number wounded. It is unnecessary to say that our blue-jackets and jollies exhibited their usual pluck and forbearance in this unfortunate business. They might have slaughtered sixty of the treacherous soldiers of Steinberger's 'army;' but although many of the natives fired till our people were close to them, and then laid down their arms, their lives were humanely spared. The number of the native soldiery thus engaged was about five hundred. Captain Stevens, outraged at this

treacherous attack, demanded three hostages for the good conduct of the rest of the natives; and these were given him.

The war party now threatened to attack the British and American Consulates at Apia, which were promptly put into a state of defence. Field-pieces were landed and put into position, barricades formed, and trenches dug; but no attack was made, and the night passed away quietly.

Next day, the 14th of March, Mr. Coe, who is an American citizen, was brought to trial on eight counts before a Consular Court, consisting of the American Consul and four associates, all Americans. He was found guilty of seven of these (all in reference to his opposition to his own Consul), and was sentenced to be deported from the islands. He was then removed on board the *Barracouta*. The British and American Consuls now applied to the German Consul, Mr. Pöppe, to join with them in forbidding the sale of intoxicating liquors to the natives, it being reasonably feared that under the influence of drink fresh outrages would take place. But this Mr. Pöppe declined to do, for 'reasons of his own,' which he declined to give. Messrs. Godeffroy practically monopolise the imported liquor trade in Samoa.

On the 20th of March a letter was sent to Captain Stevens from all the English and American residents, deservedly thanking him for his action on their behalf. The general feeling of the resident whites, both British and American, was one of great bitterness against the authorities of Washington, for allowing Steinberger to come in a United States war-ship,

whose commander assisted him in every way, assuring the natives that he was a *bonâ-fide* commissioner from America, with powers to establish a form of government under American protection in Samoa. Moreover the reflection that the first shots fired in anger for many years by Samoans were those from United States rifles, brought down from San Francisco by Steinberger, did not diminish their resentment. How the so-called colonel got his passage in the *Tuscarora*, and the presents of rifles, will be seen. Mainly through the zealous efforts of Monseigneur Elloz, the Catholic Bishop of Samoa, peace was in great measure restored, Captain Stevens telling the natives that he had only sheltered Malietoa and his chiefs from bodily harm, with which they informed him they were threatened, and that of course the Samoans could appoint whoever they liked as king, but the foreign consulates and white residents must be protected.

The armed men rapidly dispersed, Malietoa and his chiefs peaceably left for their homes, pending a final settlement, and the field-guns were removed from the British Consulate and replaced on board the *Barracouta*. On the 30th of March, that ship sailed for Auckland, New Zealand, taking with her Messrs. Steinberger and Coe as prisoners, to be handed over to the American Consul. On the last day of March, 1876, the result of a large meeting of natives was notified to the Taimua, and Faipule, and Malietoa Laupeppa was restored to his throne.

CHAPTER VI.

MESSRS. GODEFFROY AND CO., THE SOUTH SEA KINGS.

THE firm of the Messrs. Godeffroy, of Hamburg, has been in existence for about a century. Till 1857 they maintained a fleet of vessels, many of which traded in the Indian Sea, under the direction of an agent established at Cochin, while others made regular voyages to the Spanish main, Valparaiso being their rendezvous. At Cochin they maintained a large cocoa-nut oil-pressing establishment. At Valparaiso their captains took instructions from a general agent, whose subordinates resided at Coquimbo, Valdiria, Takuano, Guayaquil, San Jose de Guatemala, and elsewhere. Their trade was chiefly in saltpetre, copper, and cochineal.

At this time it was usual for Tahitian traders to dispose of their produce at Valparaiso, and to return to the Society Islands with cargoes of flour for the use of the French garrison. The attention of Mr. Anselm, the local agent of the Messrs. Godeffroy, was attracted to their operations, and he decided on visiting the islands. When there, he at once saw the great

profits made by the Messrs. Hort Brothers and Mr. John Brander, both in cocoa-nut oil and pearl shells, and he established an agency in the Tuamotu Group. Messrs. Hort and Brander had separately branch establishments in the Samoan Archipelago, which they used as an intermediate station between Tahiti and Sydney. Anselm, following their example, removed there, and, under instructions from his principals in Hamburg, made it the headquarters of their operations in the Pacific. Mr Anselm was lost at sea, but the establishment he founded flourished and soon assumed large proportions. To use Mr. Sterndale's own words: 'By the exercise of tact, and a show of liberality among the natives, he and his successor, Mr. Theodore Weber, in great measure swallowed up the trade of the Samoan Group, and in a manner thrust both Hort and Brander off their own ground.'

In 1872 the establishment of the Messrs. Godeffroy at Apia consisted of a superintendent, a cashier, eleven clerks, a harbour-master, two engineers, ten carpenters, two coopers, four plantation managers, a surgeon, and a land-surveyor. These were the permanent establishment, and were all Europeans, and, naturally enough, mostly Germans. In addition there were numerous supernumeraries of all nationalities, among whom may be counted half-breeds, Portugese, and Chinamen. They generally employed, as plantation labourers, about 400 Polynesians, imported from the Savage and Line Islands. Their property at that time, and it has immensely increased since then, comprised a commodious harbour, a building yard for small vessels, three plantations

containing an aggregate of about 400 acres, under cultivation, and something like 25,000 acres of purchased land, of which it may be truthfully said that the greater proportion is not to be surpassed in fertility in any part of the tropics. Mr. Sterndale says: 'It was bought at a low rate, not upon an average exceeding 75 cents per acre, and paid for chiefly in ammunition, arms, or such articles of barter as are most in vogue among semi-barbarous people.' In September, 1879, about 4500 acres were under cotton cultivation, and 1000 Polynesian labourers were employed.

The land consists chiefly of alluvial valleys of astonishing richness and elevated plateaux of fertile volcanic soil, covered in many large tracts with valuable timber. Large streams intersect the estates, and these are not only made available for floating down logs, but afford water-power for driving mills. One-third of the estate comprises ancient cultivations abandoned in consequence of civil wars.

During the progress of these internecine disturbances, Messrs. Godeffroy possessed exceptional advantages in dealing with the natives, as they had a manufactory of arms at Liège, in Belgium (the 'Birmingham of the Netherlands'), by means of which they could supply the instruments of fraternal murder—or war, if the term is to be preferred—at a cheap rate, with a 'reasonable profit.'

In the appendix to this volume, I give a statement of Samoan trade for the year 1875. I do not pretend that it is accurate in every detail; but it comes from an unexceptionable source, and confirms statistics given me in the islands by Mr. Williams, the acting

British Consul of the group in 1877. By a comparison with the table of Fiji, it will be seen what a vast commerce the Messrs. Godeffroy had centred at Apia, and it may be stated that as far back as 1870, no less than eight large vessels loaded for Europe in Samoa and the neighbouring isles for this firm.

The Messrs. Godeffroy gradually abandoned the Tuamotus, and other islands claimed as dependencies of France, partly for the reason that about 1867, mother-of-pearl commanded an unusually low price; but more in consequence of their determination to strike out new channels for themselves. With this view they pushed their agencies southward to the Friendly Archipelago, including Nieuè or Savage Island, Fortuna and Wallis Island, northward throughout the whole range of the Kingsmills and the isles in their vicinity, that is to say, the Tokalau, Ellis, and Gilbert Groups. Then they approached the Marshall Group, and so got to the Carolines, and as far as Yap, a great island at the entrance of the Luzon Sea, where they purchased three thousand acres of land, and established a large depot, intended to be an intermediate station between their trading post at Samoa and their old-established agencies at Cochin and China. A glance at a chart of the Pacific will show the extent of their operations, Samoa being in 169° W., and Yap, one of the Pelew islands, in 134° 21′ E. According to Mr. Sterndale, they had an agent in every productive island inhabited by natives sufficiently well-disposed to permit a white man to reside among them.

In 1873, Messrs. Godeffroy maintained agents in the following islands to the north of the Samoan Group:

The Union Group (or Tokelau) which consists of three islands, Takafao, Nukunono, and Oatafu.

The Ellis Group, Nukufetau, which is the property of Messrs. Godeffroy, they having purchased it from the natives. It has an excellent harbour, and is the only island of the archipelago, extending between the Navigators and the Carolines, which contains any deposit of pearl oyster; but the quality is very inferior, the shell being small, and the pearls of little value.

Oaitapu and St. Augustine.

The Tarawau or Gilbert Group, commonly spoken of as the Kingsmills; Arorai, Tamana, Peru, Onotoa, Nukunau, Tapetuia Nonoiti, Maiana, Tarawa, Apiang, Marakei, Makiu, and Puturitari. This includes all the Kingsmills, with the exception of Apemama, Kuria, and Aranuka, which belonged to the King Tem Baiteke, who for years would not allow any Europeans to settle on his islands. While in the Pacific I heard that the great Hamburg monopoly had an agent there, but of this I am doubtful.

In the Marshall Group: Ebon, Jaluit, Namerick, Mille, and Awe.

In the Carolines: Strong Island, Ascension, and Yap, and also in the Palaos or Pelew Group.

And in Western Polynesia, in New Britain and New Ireland, and also in the New Hebrides.

We have so far traced the scope of the operations of this gigantic establishment before the flash-in-the-

pan prosperity of Berlin tempted them to speculations which had such unfavourable results. Let me now quote from the New Zealand blue-book (printed, by authority, at Wellington in 1874) the statements of their ex-employé, Mr. Sterndale, explaining what was their *modus operandi.* These are Mr. Sterndale's words :

'One remarkable circumstance in respect to the operations of this famous mercantile house, and to which their great success may in some degree be attributed, is that they pay as a rule very low wages, but liberal commissions. Thus masters of ships belonging to them, and ranging from five hundred to a thousand tons, receive no more than $25 per month on voyages which extend from one to three years out and home; but over and above this, they receive 3 per cent on the net profits of the venture . . . The profits on their European goods are very great, insomuch as a strict regulation exists among them all that to no person whatsoever, including the servants of the firm, are they permitted to sell any article of trade at less than a hundred per cent. advance on the cost price, exclusive of freight and commission. The manager for Messrs. Godeffroy, in the choice of his employés on the various isles of the Pacific, takes no account of nationality ; most of his agents are naturally English or American, as are most of the mariners who have run wild in these seas during past years, and so got a thorough knowledge of the native language and habits. He is a very shrewd man of the world, although young. I am speaking of Theodore Weber, who

really made Godeffroys' business what it is. He had but three questions usually to put to a man who sought employment of him: "Can you speak the language?" "Can you live among the natives without quarrelling with them?" "Can you keep your mouth shut?" *i.e.*, concerning your masters' business when you meet with white men. To a man who can return satisfactory answers to these queries, Godeffroy never refuses employment. He gets the means of transport to those isles upon which he is to be at home; everything necessary to build a stone house, and a stock-of-trade to put into it. They pay no salaries; they simply trust a man with so much goods, and expect of him, within a reasonable time, so much produce at a fixed rate. There is another point upon which they lay great weight: "Have a woman of your own, no matter what island you take her from; for a trader without a wife is in eternal hot water." Lastly, they impose the condition: "Give no assistance to missionaries either by word or deed (beyond what is demanded of you by common humanity); but wheresoever you may find them, use your best influence with the natives to obstruct and exclude them." It would occupy too much space for me to explain the reasons of this last condition; it is enough to say, that it has originated on very simple grounds. Throughout the Pacific for the past twenty-five years, there has been a constant struggle for the mastery between missionaries and merchants, each being intensely jealous of the influence over native affairs obtained by the other. Merchants make the greatest profits out

of savages, for the reason that savages are content to sell their produce for blue beads, tomahawks and tobacco. When these savages are brought under the influence of the missionaries, they are instructed to demand payment in piece goods wherewith to clothe themselves with, and in coin for the purpose of subscribing to the funds of the missionary societies. This reduces the profits of the merchants, who bitterly resent such interference. Moreover, the English missionaries were for years the grand opponents of the Messrs. Godeffroy in the matter of Bolivian coin, and although the firm came off victors, they have never forgotten or forgiven their ancient antagonists.'

I am no great admirer of the principles commonly attributed to Exeter Hall, but in view of the enormous benefits which have undoubtedly followed the labours of all Christian missionaries in the Pacific, I cannot but feel that the religious differences of Christian Englishmen which are not so very deep should not interpose, and that our love for the elements of a common Christianity should bind us more together.

Another singular feature of the Godeffroy system, so essentially peculiar in many respects, is the sending of their vessels to sea from their headquarters at Samoa with sealed orders, so that no one on board knows positively where they are bound to, until in a certain latitude the master opens his instructions in the presence of his mate. Furthermore, they ship no man as mate who is not fully competent to fulfil the duties of captain in case of need, and they do not insure their ships. It has been a matter of conjecture with many

what could have been the object of Messrs. Godeffroy in purchasing such a vast tract of land as Samoa. I have enjoyed peculiar facilities for knowing their exact intentions. Very much of their land is so elevated as to possess a mild temperature well suited to the European constitution. It consists of fertile plateaux, anciently inhabited and cultivated. Their idea was to subdivide it among German emigrants, to whom they would lease it in small lots with the option of purchase, Godeffroy was to provide means of transport and all necessaries to begin with. It was proposed for them to cultivate corn, coffee, tobacco, cinchona, and other produce which had been scientifically and successfully experimented upon, while the low lands in the vicinity of the sea-beach were to be devoted to the growth of cocoa, palms, sugar-cane, rice, jute, etc., by the labour of Chinese, who were intended to be brought over in families and established as tenants on a small scale, so as to do away entirely with the idea of servitude. The Franco-German war prevented the realisation of this scheme at the time intended. The results, there can be no doubt, would have been very great and certainly beneficial to Messrs. Godeffroy, the white settlers, and the influence of the German Empire. It is to be hoped that the idea, which they have been compelled to abandon, may be acted on by our own countrymen at no distant date.

The Government of the then North German Confederation regarded the matter with paternal interest, and several personal interviews and a voluminous correspondence passed between the senior partner of

the house of Godeffroy and Herr (now Prince) von Bismarck, who had been great friends in youth, and who did not hesitate to lend his aid towards this new field for German advancement. The matter had not been long under discussion, when the approval of the Prussian authorities took a practical shape. Plans, prepared upon the ground by a surveyor of the locality intended for a settlement, were laid before the Government of Berlin; a programme of the course of colonisation to be adopted was drawn up; extraordinary powers were given to the German Consul at Samoa; grants of arms of precision from the Royal arsenals were made for the protection of the settlement, and the *Hertha* (the first, it is said, of the continental ironclads of Europe to pass through the Suez Canal) received orders to proceed from China to Samoa, to settle all disputes between the Germans and the chiefs of that group, and by a judicious display of power to prepare the way for the first detachment of military settlers who were to leave Hamburg as soon as her commander should have submitted his report.

At the same time the Messrs. Godeffroy had completed arrangements with their representative in Valparaiso to ship to Samoa a number of mules and their Chilian drivers, for the purpose of opening a regular communication between the north and south coasts of Upolu, over the great central dividing range. Orders were also given to the manager at Cochin to despatch several Chinese families who had resided for many years at that place in the employment of the Hamburg house, in order to systematically commence

upon the Samoan lands the cultivation of rice and other Oriental products.

This was a grand vision, but it soon faded. The *Hertha* was countermanded in the Indian Sea, France having declared war against Germany. Hamburg was ruinously blockaded by the French fleet. Messrs. Godeffroy, with all their business knowledge and amateur statesmanship, severely felt the effects of the war and the blockade from which not even the patronage of the man of blood and iron could extricate them. By giving his powerful support to the beautifully conceived plan of a South Sea Island Company with an Imperial guarantee, Bismarck did his utmost for the firm, but by a majority of sixteen the Berlin Reichstag refused to set Humpty Dumpty up again.

CHAPTER VII.

THE CAREER OF 'BULLY' HAYES.

One of the most respected of the inhabitants of Apia is Mrs. Hayes, the widow of the notorious 'Bully' Hayes, perhaps the last of the pirates of the Pacific. No sketch of Coral Lands would approach completeness if it did not give some account of this man's exploits, as for more than twenty years he was the terror of all honest men in that wide region. His first appearance at the islands of Hawaii was in 1858, when he and his first officer were put ashore from the ship *Orestes*. He was at that time accompanied by his wife. In all his travels he used to be accompanied by a female companion of some kind or other, whom he picked up and dropped as the fancy took him. He left Honolulu in the early part of 1859 for San Francisco, and some two months afterwards he appeared at Kahului, on Maui, in command of a brig, bound to New Caledonia, and while negotiating for a load of cattle, he was taken in charge by the late Mr. Treadway, then sheriff of Maui, for violating the revenue laws in entering a closed port. The captain was highly indignant with his first officer for telling

him that it was not necessary to enter at the Lahaina Custom House, and treated the sheriff with distinguished consideration, invited him to dinner, and requested him to pilot the vessel to Lahaina. Mr. Treadway blandly consented ; the brig was got under way, but when clear of the land, the captain, dropping his suavity, informed him that his destination was New Caledonia, and that he could have a passage there for a consideration, or he could go ashore in his boat which was alongside. The sheriff had no alternative; and he was compelled to leave, and witness his late prisoner triumphantly shaping his course for the setting sun.

The next mail from the coast brought the necessary papers to the United States Consul, authorising him to arrest Captain Hayes and seize the brig. It appears that he had landed in San Francisco with a capital of fifty dollars, which he had borrowed when in Honolulu of the Rev. Dr. Damon. With this money for a basis of credit he bought the brig, fitted her for sea, shipped a crew, and set sail, paying for nothing but his water. This vessel was sunk off Wallace's Island, where part of the crew landed by means of a raft, while Hayes with his passengers made their way in the boat to the Navigators' Islands.

He then disappeared for some time, but finally was heard of at Batavia in a barque chartered for Europe with a load of coffee. The Dutch East India Company, however, becoming acquainted with some of his past history, was glad to pay him the charter money and get the coffee ashore again.

His next voyage was from Hong Kong to Melbourne,

with a load of Chinese passengers. After being out some time, he was informed by a ship which he spoke that he would have to pay fifty dollars per head on the Chinamen before he could land them. He kept on the even tenor of his way, however, until he arrived off Melbourne, when he choked both his pumps, started all his fresh water in the hold, and set his colours half-mast, union down, as if in sore distress. Two steamers soon came to his assistance and offered to tow him into port; but the captain's humanity overcame all selfish feelings, and he replied, 'Save these people, and let the ship sink. If she is afloat when you return we will try and get her in.' The Chinamen were landed, the steamers paying the head-money according to the laws of Victoria; but when they returned for Hayes, he was not to be found. His next cargo of Chinese were landed without trouble, as he had them all made British subjects previous to starting.

'Bully' Hayes was then lost sight of again, no one being able to learn anything of his doings or whereabouts, except that he occasionally dawned upon Tahiti like a comet, and disappeared as mysteriously as he came. Presently he commenced his career as a trader among the South Sea Islands, and after raiding and robbing stations for a couple of years, he was found under arrest at Upolu, in charge of the British Consul. Just then the renowned Captain Ben. Pease arrived in the brig *Leonora*. Captain Hayes's chronometers required rating, and he obtained permission to take them on board the *Leonora* for that purpose. Next morning the brig was gone, with Hayes as a pas-

senger, and turned up at Shanghai. Before she had been ten days in port Pease was in prison, and Hayes was owner of the brig. He fitted her for sea, as usual only paying one bill, which, in this case, was for a spare mainyard, and set off down the China coast, levying black-mail on its villages for means to carry out his speculations in the Pacific.

In Saigon, Hayes was chartered to take a cargo of rice to Hong Kong and way ports. At one of these by-ports the owner went ashore to make a sale of rice, while Hayes kept the vessel outside to save expense. The owner turned one corner of a street and the first officer the other, the latter immediately going back on board the ship, which left, leaving the owner to wonder what it all meant. Bankok was soon reached, and the cargo of rice sold at a good figure. The *Leonora* was newly coppered, and a complete outfit taken on board for the Pacific trade. The mail steamer entered the port with the owner of the rice on board, as Hayes was leaving. This gentleman had never met Hayes but once when he chartered the vessel.

We next hear of the U.S.S. *Naragansett*, Captain Meade, as being engaged in searching for Hayes, who was found at Upolu, arrested, and taken on board the man-of-war, where he had no difficulty in winning the hearts of both men and officers, and after three days' detention he was liberated, there being no evidence against him, and all being firmly convinced that he was a much-injured and most worthy man. Insinuating to Captain Meade that he was in want of some sails, he was supplied with all he required, and the

gentlemanly pirate departed with the best wishes of captain and officers.

How he stole the schooner *Giovanni Apiani* is worth recording. She belonged to a Frenchman whom Hayes met at one of the islands in the South Pacific, and with whom he made a bargain for an interest in the schooner, in consideration of a certain sum of money and a share in some of the stations belonging to Hayes. One fine day, as they were sailing smoothly past an island, whose beauties the Frenchman was admiring, he was gently touched behind the ear, and as he turned his head a blow between the eyes 'put him to sleep,' as he subsequently expressed it, to wake on shore, with the schooner out of sight. In a moment of inconsistent faith in human nature Hayes entrusted Captain Pinkham with the schooner, and he never saw her again.

After the loss of his brig at Strong's Island, Hayes changed his tactics, and actually succeeded in persuading the missionaries that he was converted from the error of his ways. How he got possession of the schooner which took him thence to Guam I do not know; but after his arrival there he was captured while bathing, and it was generally believed that his romantic career had come to an end, but he resumed the religious *rôle*, this time as a Catholic, and bamboozled the clergy of Manilla as effectually as he had the American missionaries.

The Spanish authorities had sufficient evidence to garotte twenty men, but Bully Hayes was equal to the occasion; and whether aided or not by a mistaken interest of the clergy in their new and most promising

convert, he managed to escape, and turned up at San Francisco, where he succeeded in stealing a schooner called the *Lotus* (I know he paid twelve and a half dollars for water, but for nothing else), and in this vessel he was cruising when I was in the Pacific.

Captain Hayes was a handsome man of above the middle height, with a long brown beard always in perfect order. He had a charming manner, dressed always in perfection of taste, and could cut a confiding friend's throat or scuttle his ship with a grace which, at any rate in the Pacific, was unequalled.

Hayes honoured Fiji with an occasional visit, but got somewhat shy of Levuka after the group became annexed to Great Britain. A friend of mine, who resides at Fiji's capital, told me the following characteristic anecdote of him: The Captain was in harbour with his schooner, and wanting a good supply of stores for a long cruise, gave a heavy order to my friend. This was immediately executed, and goods and account were sent aboard. Next morning, when payment was looked for, his schooner was doing her utmost, under a depressing want of wind, to put as much distance as possible between her keel and Ovalau.

A round sum being at stake, my friend determined on a stern chase, the native 'boys' pulled pluckily, and the schooner was overhauled. Captain Hayes, bland as ever, was most courteous.

'In what way could he serve the Levuka party? Any parcels or letters to take? Delighted, to be sure; but it was fortunate for them that the wind was so light, as by this time he ought to have been well out of the group.'

Somewhat dumbfounded at this reception, and hardly caring to drink the proffered 'nip,' my friend delicately hinted at his firm's transaction with the gallant skipper. The captain grew indignant.

'*Whose* account?' He was told.

'Paid yesterday,' was the response.

The merchant implied in return that he regretted such was not the case.

'Send for So-and-so.' He appeared.

'Well, sir?' said the gentleman thief.

'What's this I hear? D. L. and Sons account not paid. You had my money and instructions; and you knew we left at daybreak.' Then the captain gave his purser a lecture in the choicest Billingsgate of the Southern Seas. Apologising to the merchant and his clerk for thus losing his temper, he explained that his drunken scoundrel of a subordinate had had the exact money wrapped up in the bill, and he would have to find it. In a few minutes the purser returned with the amount, as Hayes had stated, and the Levukans left the schooner, reflecting perhaps on the sin of harbouring unfounded suspicion against the innocent victim of a servant's negligence.

This worthy died what may be called a natural death, as he was, very deservedly, perhaps, knocked on the head by an officer he had brutally ill-treated. The gossip of the Pacific credits him with many murders, especially of women.

CHAPTER VIII.

LABOUR IN POLYNESIA, AND WHERE IT COMES FROM.

POLYNESIAN 'labour' is mainly recruited from the Gilbert and Kingsmill Groups on the Equator. The natives are called Tokalaus (or North-Eastern) in Fiji; Tapitaweans in Samoa, from the largest island of the Kingsmill Group; and Arorais in Tahiti or Marquesas, that being the island from which they were first brought to Tahiti. They live on islands little more than large sand-banks surrounded by coral-reefs, and their principal food consists of cocoa-nuts, fish, and the dried fruit of the screw-palm. With cocoa-nuts their islands are well supplied, and numbers were planted every year even in the old days. Since white traders have come among them, and they have found a sale for their copra, they plant cocoa-nut-trees regularly, and in great numbers.

It is impossible to give the exact population of these groups of atolls on the Line; but I do not think I am very far out in estimating that of the Kingsmills at three thousand. This shows a great decrease over what it must once have been; as their inveterate toddy-drinking, with its invariable sequel of a free-

fight and consequent loss of life, has thinned the islanders for years.

The natives do not seem to know how they first learnt to make their terrible intoxicant, but I am inclined to believe that the art was taught them by whalers, perhaps fifty years ago.

The *modus operandi* of a Line Island distillery is as follows: the centre-shoot of the cocoa nut-tree is bent in an incline towards the ground, and each morning the men pare off an eighth of an inch, when the sap exudes, and drops into a bottle suspended beneath. By this process two to three pints a day are obtained. This liquid, if kept for twenty-four to thirty-six hours, becomes very intoxicating, and if fermented produces one of the strongest drinks in the world. A wine-glassful is quite sufficient to make a powerful man, accustomed to plentiful libations of whisky and 'square gin,' mad drunk. The devotee at this particular shrine of Bacchus always gets up a fight, and will without the slightest provocation attack anybody and everybody he may meet. When whole villages have been having a 'good time' with this toddy, the result may be imagined—if the reader can realise the pastime of a horde of demons.

Being perfectly well aware of the results of a drop too much being taken by a bosom friend, the Line islanders decline to live, so to speak, on the ground-floor, and perch their houses on poles. In the centre of the floor is a hole with a ladder, which they carefully take up with them when they 'go home.'

Their powers of fishing amount to an instinct, not only superior to any white people, but to such good

fishers as the Samoans. In both fish-traps and rod and line they excel. They never lose their love for cocoa-nuts and fish, and do not take kindly to porridge of corn-meal, unless there is a certain amount of cocoa-nut mixed with it. They are straight-haired, and of the copper-coloured Polynesian race, called by most authorities the Micronesians. They are all great navigators, and many of them build large boats not unlike those to be found in the Indian Seas. Their arms are fairly made, and they manufacture a very elaborate suit of armour from the husk of the cocoa-nut, which covers the entire body. I brought home with me a corslet, which is really a magnificent specimen of defensive armour.

I do not think that as yet Christian teachers have made much impression among the Line islanders. Little is generally known in the Pacific as to their traditions. Mr. Whitmee says that when he visited the group, they were strict in the observance of their rites, and the shrines of their gods were numerous. Every house contains a domestic shrine, to which offerings of food are presented. The gods are chiefly the spirits of their ancestors, the priesthood and chieftainship being commonly combined in the same persons.

They believe that for three or four days after death, the form of a deceased person hovers around his home about dusk, and that his friends may see him and hear him whistling. Their dwelling after death is across the sea—in what direction I never could find out.

The traditions of the Tarapon race are numerous,

and in many cases resemble those of the other groups to the south-east of them, such as Fiji, Tonga, and Samoa. Their traditions chiefly relate to the origin of the islands and the people. They assert that some of them came from the West, and that these were met by some from the East. Most of the descendants of those arriving from the East were however destroyed by the others, who were more numerous.

They tattoo their backs, but never their faces, and both sexes can fight very courageously. The men are very jealous of their many wives. As used to be the case in Samoa (and is so now to a certain extent), the man who marries the eldest girl of a family has a right over all the other daughters, and if he, perhaps wisely, declines to 'marry the whole family' (I have heard of this being practically done outside the Kingsmills), the lovers of his sisters-in-law don't ask the consent of the parents, but the husband of the eldest young lady.

These people have been described as ferocious, but their ferocity is the natural result of gross ill-treatment. Like many other Polynesians, they have no idea of the sanctity of truth, and when it suits them can lie with sublime indifference.

They are decidedly the best labourers in the Pacific, as they understand the length of service on which they enter (four years), bring their women and children with them, work well, and if kindly treated are happy and contented. Their wants are small, and though they may have no word for gratitude, they are easily pleased and do not quickly forget a white man's kindness.

On the Samoan plantations their wages are $2 a month and their rations. In the Hawaiian kingdom they are paid from $5 to $6 a month; while in Tahiti the men receive $6, and the women $4 a month. On the plantations of Samoa (chiefly those of the Messrs. Godeffroy) they are paid in 'trade,' *i.e.* goods, while in Tahiti and Hawaii cash is the rule.

For reasons best known to themselves, the Line islanders have acquired a very decided objection to having anything to do with the Messrs. Godeffroy, while they willingly go to Fiji, Tahiti, and Hawaii.

In the year 1879, the German firm despatched three labour-vessels to the Line Islands, and these three vessels returned respectively with seven, six, and one, labourers. It is to be supposed that Messrs. Godeffroy will not court any more Line Island rebuffs. Prior to their recent failure, the great Hamburg house employed on their plantations 1000 Line islanders and 200 people from the New Hebrides.

The largest of the Kingsmill Group is the Island of Apemama, the population of which may be set down at about 5000. This is ruled over by a king called Tem Baiteke, who has also sway over Kuria and Aranuka, these two islands having a total population of 2500. His power is absolute; he allows no man of his own people to look him in the face. His guards are armed with muskets, cartouche-boxes and swords. His dwelling consists of a very large house and several smaller ones, with stores for cocoa-nut oil and other produce. He has European furniture, and articles of utility and luxury of various

kinds, and his quarters are surrounded by a stone wall with twelve pieces of cannon of various calibre. He boasts of a schooner of sixty tons, which is armed with four guns, and has also good whale-boats, besides war-canoes. He dresses in European fashion, usually in black trousers, linen shirt and a black alpaca coat, and he is blessed with numerous wives.

Tem Baiteke is a Polynesian king of the blood and iron order. He is no mealy-mouthed advocate of a Permissive Bill: if his people get very drunk, he never fines them forty shillings—he immediately puts them to death; and near his house is a very interesting collection of human heads set on spikes, *pour encourager les autres.*

Tem Baiteke has also great ideas of the nobility of labour—for himself. So his people are kept hard at it all the year round, making cocoa-nut oil and fishing for *bêche-de-mer*, which he disposes of to the Sydney traders, who visit this paradise for Czar worshippers and gushing admirers of the 'good old times' of Temple Bar.

According to the latest information no European has been for years resident in any of the three islands ruled by Tem Baiteke, or even to land in any inhabited part of it, with the single exception of the captain or trading-master of the ship with which he may be dealing. When a vessel is seen entering his harbour, she is boarded three miles from the town by the pilot, who is the King's brother, and can speak a little English, having years ago sailed in a whale-ship.

The pilot inquires all about the new-comer's busi-

ness, and having seen the anchor put down, returns directly with his report to the King. If it be his pleasure the vessel is brought up to an anchorage near the village, and a small uninhabited islet is shown to the strangers as a place where they can, if they choose, land and display their goods to the natives who will meet them there; otherwise they must do their business on board the ship. A number of women are allowed to go on board the vessel, and remain with the crew while she is in port. The captain or trader goes ashore, eats and drinks with the King, and is allowed perfect liberty. The King, as I have stated, claims all the produce of his people's labour, and receives all the pay, a portion of which, however, always consists of casks of tobacco, which he distributes justly among his subjects. In addition he serves out to them knives, axes, and other prized articles.

If the European vessel be not filled at Apemama, the King takes passage in her to his other two islands, his schooner keeping company. This latter craft is navigated by his own people, as he refuses to employ white sailors, having a rooted dislike to the *papalagi*.

On one occasion Tem Baiteke was offered a quantity of Oregon timber, and the services of an English carpenter to build him a handsome house.

'No!' he replied. 'If I never have a house to live in, I will never have a white man to live with me while he builds it.'

It was not always so in Apemama, and the rigid exclusion which Tem Baiteke maintains is due to a horrible story of European avarice, lust, and murder,

which would be a tedious business to intelligibly relate here.

The Line islanders all speak one language, in which consonants are more freely used than in the Sawaiori languages of the Brown Polynesians of the Eastern Pacific. This is a great advantage in employing them as labourers, as it is easier to get on with them in their own tongue than in broken English.

Eighty per cent. of them are subject to a disease which often incapacitates them from work from four to twelve months. This is called in Fiji *thake*, and in Samoa *lepauni*. I have not heard that it exists in either the Marquesas or Tahiti. It appears in the form of sores, which vary from the size of a three-penny piece to six inches long. They are generally circular or oval; but when two or more join, the sore assumes all sorts of shapes; its edge is clearly defined, raised, and filled with yellow matter. A week or two after its first appearance the body is covered, and the patient becomes very weak, and suffers much from rheumatic pains and stiff joints.

Sometimes the sufferers waste away and die; but this may be owing to their revolting practice of eating the scab, and so poisoning themselves internally.

In the Fiji, New Hebrides, Tongan, and Samoan Groups, nearly every native child has this strange disease between the ages of one and five, being afterwards exempt from it. White men have been known to take it occasionally. I never heard of any remedy, except a sea voyage to a place where the disease does not exist.

In the Kingsmills is to be found a certain cure for

all inflammation of the mucous membrane. I have, I regret to say, forgotten the name of the plant; but several of my Samoan friends are aware of its existence, and probably know how the natives call it. A friend of mine, of whom more anon, used to prepare this drug, but he kept the manipulation a secret.

The other Polynesian labourers come from the New Hebrides, a group which extends from lat. 13° 16′ to 20° 15′ S., and from long. 166° 40′ to 170° 20′ E., and consists of eleven islands, the largest of which is Espiritu Santo. This island is twenty-two leagues in length, and half that in breadth.

The natives of the New Hebrides Group are dark in colour, of moderate stature, and in some places, as at Pentecost and Malicolo, are robust, muscular men with woolly hair. Generally, however, the Papuan race to which they belong are small, with thin limbs, and physically weak. In their natural condition they are invariably cannibals, and are broken up into small hostile tribes, constantly at war with each other. So great is the 'confusion of tongues' among these people, that the inhabitants of six native towns in the same island speak six different languages.

Women in the Papuan Islands are merely the slaves and tools of the men, who care for little else than fighting. In every respect the original condition of the inhabitants of the New Hebrides is that of intense degradation. They have no traditions, and their religion resembles fetish worship. Kindness, gratitude, or even natural affection (except perhaps that of a mother for her child) are unknown. But in some of the islands Christian missions from Samoa have

been very successful, especially in Anticyum, where cannibalism has ceased for about twenty years, and the natives are all nominal Christians.

A few traders have settled among the group. The employment of labourers from the New Hebrides is certain to advance the civilisation of its people; but time will be required, remembering their inherent degradation, and the fact that much of the prevalent licentiousness is due to the pernicious influence of some of the whites who took up their abode among them many years since.

The climate of this group is damp, and sometimes considered unhealthy. Cotton and the usual products of Polynesia, including the sugar-cane, nutmegs, and cocoa-nuts, grow abundantly. The canoes of the people are rude in shape, and very clumsily fitted. Their arms are clubs, spears, and arrows, the latter generally supposed to be poisoned. Their gods, or 'devils,' are usually faces not unskilfully cut out of wood. Sometimes they are images of chiefs, made of clay and bamboo. Circumcision is practised universally. As in an island nearer home, the pigs share a Malicolo man's house, and the children and pigs sleep comfortably in the dust together. Infanticide is common, and the funeral ceremonies are like those practised in Fiji in the olden times.

Reference has been made to Nieuè, or Savage Island, so named by Captain Cook, on account of the extreme ferocity with which its natives attacked his landing detachment. It is about thirty-six miles in circumference, and about 200 feet high at the highest point. It consists of upheaved coral, and has no

lagoon. There is a fair anchorage in several places, and great pools of fresh water exist in caverns on the coast. The inhabitants number about 3000, all of whom are professed Christians, and dress in European fashion. The soil is good, but not nearly so fertile as in other parts of the Pacific. Fungus is plentiful, and cocoa-nuts have been introduced into the island from Samoa. The trade is almost entirely in the hands of Messrs. Godeffroy.

Some 500 miles eastward of Nieuè is Palmerston Island, the first discovered in the South Pacific—being the San Pablo of Magalhaens. It has no harbour, but there is a good anchorage in a bight on the western side of the island. The land lies very low, in the form of a coral ring, upon which there are nine or ten islets from one to three miles long, enclosing a lagoon about eight miles in diameter. Though many valuable plants grew wild there, little attention has been paid to the group, and a few years ago there were no permanent inhabitants. Whether Palmerston has 'moved' since then I do not know. *Damana* timber is very plentiful there, and so is a wood called Nangiia, generally found in the Pacific on desert shores, or on the brink of lagoons where its roots are bathed by the tide. Its characteristics are great weight, intense hardness, and closeness of grain. Mr. Sterndale considers that it would be very valuable as a substitute for boxwood for engravers. I think I have met with Nangiia under another name. Certain samples sent home to England by me from the Pacific had every appearance of making a first-class 'boxwood;' but I regret to say they somehow miscarried *en route*,

and I have not since heard of them. The logs of Nangiia found at Palmerston were about eighteen inches in diameter. A few turtle-fishers and *bêche-de-mer* curers were the only inhabitants of Palmerston Island for years, and these were merely sojourners for a time.

Some detached islands, comparatively unknown, lying in the direction of the Marquesas Group, are replete with commercial interest. One of the most remarkable is 500 miles due east of the Navigators', and is known as Suwarrow. This is a coral atoll of a triangular form, fifty miles in circumference, the reef having an average width of half a mile across the narrowest place, though divided by two rocks 200 yards apart into three channels five fathoms deep at the lowest tides, with a level bottom and no concealed dangers. Inside is a secure anchorage of all depths, from three to thirty fathoms, offering accommodation for all the ships in the Pacific to ride in safety in all weathers, with room to beat out a fair wind half-way round the compass, in or out.

Suwarrow was uninhabited when I was in the Pacific, and unclaimed by any nation. It is quite out of the track of hurricanes, which have never been known to extend so far eastward in this direction of the Pacific. There are nine or ten islets in the reef, two of them about a mile and a half in length, and are covered with tall timber. Upon the one next to the entrance into the lagoon are a great many cocoa-nut trees, and about forty acres of rich soil not encumbered by forest. There is no fresh water on the surface, but undoubtedly this would be obtained by digging. The

place would support, at any rate, about 100 Polynesians, and if properly superintended and supplied with boats, seeds of vegetables, and other requisites, would repay any organisation of mercantile men who would introduce native labour, even at double the average rate of wages, inasmuch as *bêche-de-mer* is found here of good quality, and in sufficient quantity to furnish a good annual cargo. The shoal water of the lagoon also abounds in pearl shell of the largest size and finest lustre. The harbour could be utilised as a depot for the collection of various cargoes, which could be obtained from the surrounding isles; and it would thus become a very valuable property, if worked by a business-like corporation, based perhaps on the lines of Messrs. Godeffroy.

CHAPTER IX.

PEARL FISHING AND 'BEACHCOMBERS.'

THERE can be no doubt that if the innumerable low coral islands scattered all over the face of the South Sea, and only occasionally visited by chance traders, were in the Eastern Hemisphere instead of the Pacific, they would long ago have had their great intrinsic value turned to profitable account by the commercial races of the world. One has only to reflect on the endless disputes between the great Powers interested in the coral banks of Messina, the amber dredging-grounds of the Baltic Coast, or the cod-fisheries of Newfoundland, and then to consider the unheeded wealth of Polynesia, to gauge the indifference with which the world regards it even now.

No exploring parties are required, the exploration has been accomplished over and over again. The question is, who in the future shall benefit by it? In this regard I do not intend to refer to the countless products I have mentioned in speaking of Fiji, Samoa, or Tonga. I deal only with pearl, shell, and *bêche-de-mer*, as I have had exceptional opportunities

of ascertaining the condition and mode of conducting these important industries.

All Australian colonists have heard of the extraordinary profits made some years ago by men like Captain Cadell and other pearl-fishers on the coast of North Australia. The same shell exists in vast quantities in various localities of the South Pacific under more favourable conditions, inasmuch as the divers are obtainable on the spot or in the neighbourhood, with the additional advantage that the food they require is produced spontaneously on the scene of their labours. For many years past, in the Pacific, men accustomed to the shell trade have been in the habit of collecting shell and disposing of it to such vessels as might chance to visit them, at prices ranging from £12 to £20 per ton, and considered themselves well paid, whereas the prices obtained in the London market have varied from £80 to £150, or even more.

It has been said that the South Sea shell is inferior to that obtained in the coasts of North Australia, Manilla, or Ceylon. This, however, is not really the case; but it is quite true that years ago Tahitian, the name by which South Sea shell is usually known, became greatly depreciated in the European market, in consequence of the merchants of that place having foolishly persisted in cleaning the shell before shipment. To accomplish this object the more readily, the traders used to throw them out on the sandy beach of the island where they were obtained, and let them lie for a day or two in the hot sun; the effect of which was that all the rough edges, knots, and coral

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"THE BISMARCK OF THE PACIFIC"

lumps which were attached to them cracked off and left them smooth, but at the same time denuded of the splendid natural lustre they would have retained had they been placed under cover immediately the living fish were removed from them. The Manilla fishers were always aware of this fact, and profited by their knowledge; in consequence of which their shell has for years past commanded a very high price, and is, as I write, quoted at £100 a ton. The bulk of the Manilla shell is moreover obtained from the Pacific, that is to say, from Hogoleu, Lugunor, and other great islands of the Caroline Group, and is the same oyster which is found over the whole Pacific on all islands possessing the conditions necessary for its existence.

What pearl deposits are worth in other parts of the world may be gathered from the fact that according to returns published by the Indian Government, the value of a pearl bank in the Straits of Manaar (to the North of Ceylon), of two miles in circumference, with a depth of seven fathoms or thereabouts, is estimated at from £35,000 to £40,000, subject to the royalty demanded by the authorities. The shell lies thick there, more so than is usual in the Pacific; but when we consider that in the latter case many lagoons are to be found, from twelve to twenty miles in diameter, wherein so far as the shoal water extends, it is not possible to look over the side of the boat without seeing shell on the bottom ready for collection, and with neither dues, royalties, nor purchase money to pay, it is very obvious that the profits to be made in the Pacific would equal or excel those made in the Indian Sea.

In the atolls of the Low Archipelago there are numerous pearl-fisheries, the lagoons of which are in themselves beautiful beyond description.

They are generally shallow, though in some places they exhibit vast hollows, with an apparent depth of fifty or more fathoms. Their appearance is most extraordinary and beautiful, the water, from the absence of the *débris* of streams or any kind of alluvium (from the fact of the land being entirely composed of coral rock and gravel), exhibits so surpassing a transparency that an object the size of a man's hand may in calm weather be distinctly seen at a depth of ten fathoms. The aspect of the bottom is that of a wilderness of marine vegetation of the most wonderful forms and gorgeous colours, seeming in some places to be spread over the surface of sloping hills, in others to be growing out from the sides of tall pillars or towers pierced with vast caves, in which the refracted beams of the sunshine cause the water to glow with the colours of the opal, and the innumerable species of zoophytes clinging to the rocks to glisten like gems; while between the huge caverned masses are wide spaces floored with sand, perfectly level, and white as snow, upon which the great green mounds covered with coral trees throw fantastic shadows, so that in leaning over the side of a canoe and contemplating these so remarkable appearances one cannot escape being reminded of the fabled grove of Aladdin, or of that garden which Don Quixote imagined himself to have seen in the grotto of Montesinos, 'El mas bello ameno y deleytoso que puede criar la naturaleza' ('The

most beautiful and delightful that nature can create'). Amongst all this are to be seen great multitudes of fishes of the most extraordinary shapes and hues—gold, and purple, and violet, and scarlet, jet black, mottled, and every shade of green.

In some of the enclosed lagoons of the Tuamotus, all the fish without exception are poisonous. There are many sharks, but, as a rule, they are harmless to man, their natural food being abundant; at any rate, the pearl-fishers take no heed of them. Their most disagreeable enemy is the *veki* or great squid. This creature, who possesses the wonderful faculty of being able, within five minutes, to change himself into fifty different forms, each more hideous than the last, is fortunately of a very retiring disposition and decidedly timid, otherwise he would constitute a most dangerous antagonist. He stretches out his long arms, and seizes whatever comes within his grasp. But his most objectionable practice is that of vomiting a quantity of inky fluid when disturbed, which renders the surrounding water intensely dark, so that the diver who chances to encounter him under some overhanging shelf or coral cave, may become bewildered in the gloom, and lose his way to the surface, or strike against the rocks. Fortunately, in the lagoons these offensive creatures are very small and incapable of much mischief; but in the deep sea outside the coral-reefs they grow to enormous size, and in exposed fisheries like that of Panama, they are a source of great dread to the Americans and Europeans, who invariably dive in armour.

From what I have seen, heard, and read, I have

come to the conclusion that the pearl-fishing of the South Pacific is more free from accident than any other occupation connected with the sea. Of course it can only be successfully practised by persons of experience; the divers must be amphibious—born to it; the directors and overseers men acquainted with their language, habits, and wants.

The question must have occurred to many readers: How are the pearl-oysters propagated in the coral lagoons? I have no theory of my own on the subject. The late Mr. Sterndale had great experience in the pearl-fishing of the Pacific, and the following details are mainly based on the information furnished by him.

Two islands of apparently precisely the same character, as far as natural formation, outflow and influx of the tide, depth of water, etc., are concerned, may be found within a few miles of one another (as is frequently the case), yet the lagoon of the one swarms with pearl-oysters, while in that of the other not one has ever been found. It will be said, 'Why not transplant them as breeders do oysters?' This has been tried, not only in our time, but generations ago, without any success, by the aborigines, to whom pearl-shell has always been most valuable, not only for ornament, but because, for very many most necessary purposes, it supplies to them the use of metals—as for the making of dishes, spoons, fish-hooks, knives, and a variety of implements; consequently in islands where it was not indigenous, they were most anxious to obtain it, and with that view made repeated attempts to introduce it into their own lakes, by carefully

transporting the young shells attached to pieces of rock from one island to another, keeping them all the time in pure sea-water; but they never succeeded. Moreover, there is no tradition of the pearl-oyster having once existed in a place, and having become extinct; consequently there is some condition necessary to its growth with which we are unacquainted.

There is no variety in the species, but very much difference in the size and thickness to which it attains in divers localities, as also in the production of pearls of value. For some of these peculiarities there is a way of accounting. The pearl-oyster of the Pacific dislikes sand, and will not live upon it, or grow to its full size in its immediate vicinity—that is to say, in a tide-wave, or where the sand pollutes the water. In still lagoons, where the sand lies at a depth and is never moved, the pearl-shell grows well on the rocks which rise out of it. But this fish most delights in the great caves and hollows of the clean-growing coral, where the waters are limpid, and altogether free from such extraneous atoms as might irritate and annoy it. In such situations it grows to a great size (sometimes as much as eighteen inches in diameter). These huge bivalves frequently attach themselves to the roofs of caverns, sometimes a dozen being linked together by the strong fibrous threads whereby they make themselves fast: a rich prize for the diver, who is obliged to separate them with his knife, and from their exceeding weight to make more than one plunge before securing the whole of the congeries. As a general rule, in well fed and clean-grown fish such as

these, pearls are seldom to be met with. When that is the case, they are usually of considerable value, being large, well-formed and pure.

The oysters which produce the greatest number of pearls are thick and stunted, having a scabby and deformed appearance. There is a colour about their cable (or attachment whereby they hold on to the rock) unmistakable to an experienced fisher, so much so, that such a man could with safety lay a wager to pick out from a boat-load of unopened oysters at least seventy-five per cent. of those which contained pearls, upon most cursory examination. There can be no doubt whatever that the production of pearls is in most cases the result of some disease or inconvenience suffered by the fish. Instances are occasionally met with in which oysters in an apparent state of perfect health and large growth contain pearls, usually then only one, and that large, round, and beautiful. On the other hand, in some distorted and scabby-looking shells, one will find, at times, twenty or more pearls (there have been instances of a hundred), small, shapeless, and of no value. Some have supposed that the irritation caused by the presence of parasites in the shape of small red crabs and lobsters which infest the pearl-oyster, and give it very much annoyance, are the cause of the existence of pearls. But I do not think such is the case, as these creatures are most numerous in large, clean, and healthy shells, where there are no pearls.

Pearls of great value are not often found in the Pacific lagoons, although in some localities they are to be obtained in sufficient quantities to pay for the

expenses of getting up the shell. A very great number of the most valuable pearls in the Pacific fisheries have been and still are lost on account of the fishers allowing their diving women to open the shells, which they do between their knees, and in the act the loose pearls immediately slip out with the water and slime which the shell contains, and are irrevocably lost. As is well known, these are much more valuable than those pearls lodged in the usual way in the muscle.

In some of the lagoon islands, the natives used to hoard pearls for superstitious purposes, and in many of their villages there was a house built and set apart for the keeping of their gods, or for what answered the purpose of such. In this house it was customary to make offerings of the largest of everything they found, as well as whatsoever was new and strange to them. Thus the largest cocoa-nut, crab-fish of any kind, shell or pearl were made sacred, and hung up in this building. Small articles, such as little pearls, teeth of dead men, teeth and claws of animals, were enclosed in bags and carefully put away. These houses were in fact a sort of museum, where everything rare and curious had been preserved from generation to generation; but when the beachcombers came to settle among them, and offered gin and gunpowder for pearls, their faith in these interesting collections began to slacken, and they sold many of their finest pearls for a mere song. This is how it is that large-sized pearls are not so common in the Pacific as they used to be some twenty or thirty years back.

Many of the pearl robbers, for such they were, lost their lives in this trade, others became almost as notorious as 'Bully' Hayes. One man, a certain Captain Rugg, made a practice of cruising around the Tuamotus, and wheresoever he found a quantity of shell ready for shipment, he used to seize it by armed force.

This pirate met his just reward; having had the assurance to fire into the *Dolphin*, an American vessel of war, to which he had declined to render an account of himself, he was chased by the *Porpoise*, one of the same squadron, into the North Pacific, and there sunk with all his crew.

Up to the present time it may be safely estimated that the Tuamotu Group has yielded to traders of various nations not less than 25,000 tons of pearl-shell, representing, at the lowest rates which have ruled in Europe since the trade attracted any great attention, at least one million sterling. The Tuamotu fisheries are frequently described in the Pacific, and by people who ought to know better, as exhausted. This is not true, although the quantity now obtainable there does not probably exceed 200 tons per annum. The reason is very obvious: the pearl-oyster takes seven years to come to maturity, and the fisheries have had no rest for more than thirty years. As they are exceedingly prolific if allowed reasonable time to recruit, they would soon recover their former flourishing condition. There are numerous other pearl islands besides the Tuamotus, which have never been entered by fishers, or have lain dormant for a great number of years; but I studied the pearl in-

dustries of that particular group, and it may be taken as representative of the rest.

I have already referred to the cable or chain by which the pearl-oyster binds itself to the rock. This apparatus has the look of a large tassel, consisting of an infinite number of slender filaments, each about the thickness of a pack-thread. It springs from the body of the fish, and passes through an orifice between the shells immediately next the hinge. During life its colour is iridescent, changing from dark green to a golden bronze, exhibiting while in motion various prismatic hues. It fastens itself to the rugged coral rock with so determined a hold as frequently to require the utmost strength of a powerful man to tear it away.

It seems incredible that under these circumstances the creature should move from place to place, yet it is a fact that it does; and Mr. Sterndale says that under the influences of certain causes these bivalves are in the habit of migrating *en masse* from one coral shelf to another in the immediate neighbourhood. This is notably an effect of some change of temperature, or a scarcity of the animalculæ on which it feeds.

When pearl-oysters grow singly it has been noticed there are very few pearls; where crowded together or jammed into crevices of rocks, the reverse is the case. This may have some connection with want of liberty to move about, whereby it is possible they become diseased. However unlikely their migratory powers may appear from the aspect of the shell and the apparently immovable manner in which they

attach themselves to the stone, I will give a proof, on first-class authority, which all experienced fishers will recognise as conclusive. Young pearl-oysters are usually found in vast multitudes packed closely together. Several bushels of them will frequently be attached to a single stone, filling up all hollows in a compact mass. It is perfectly evident that they cannot continue to grow that way, but as they increase in size they must loosen themselves and migrate elsewhere. It is certain that an oyster the size of a sixpence is as firmly bound to the stone, in proportion to its strength, as is one the size of a soup-plate; and if the small ones have the power to move, so have the large ones.

On this subject Mr. Sterndale remarks:

'I have long been of opinion that the pearl-oyster of the coral lagoons is not spawned altogether within the lagoon, but chiefly in the deep sea outside, for the reason that if any man will go between the months of December and March (which seems in the Pacific to be the breeding season for many marine creatures), and stand upon the outer edge of a flat reef, on the windward side of any pearl lagoon, when the tide is making, he will observe the water to be everywhere full of young pearl-oysters no bigger than his finger-nail, and others much less, all floating in towards the still water of the lagoon, where having arrived they sink to the bottom and settle down for life. Again, when the tide is going out they are not seen to return to the ocean with it; neither if a man will go and watch upon the lee reef will he find any of them being carried over there. This has proved to me that the

savages tell the truth—though the white men are not willing to believe them—when they say that if a diver could get down and work under the breaker on the outside of the coral reef he would find there even more shell than is to be found in the lagoon.'

Wherever sea water becomes stagnant in the Pacific lagoons, a sort of marine centipede makes his appearance, which enters and soon devours the oyster.

Of the presence of the conditions necessary to the production of a pearl inside an oyster there is one very significant and certain sign, the faculty of detecting which, however, can only be acquired by practice. While the fish is alive the two flat surfaces which appear at the back of the hinge present very beautiful prismatic colours, and the cable which attaches it to the rock is in like manner very remarkable. When the shell contains pearls, the prevailing colours of these portions is, while in vigorous life (as when just removed from the water), a certain shade of bronze, brilliant but evanescent, which is, however, not easy to describe.

In the Pacific all oysters are opened by the knife, which, if carefully performed, is the best plan. The best instrument for this purpose is a common table-knife of good steel, ground thin till the blade is flexible, and fitted into a good stout handle. A skilful operator will open a ton of shells in an ordinary day's work, and not miss the pearls if there be any. It cannot be done rapidly without frequently cutting the hands (sometimes severely), as the edges are as sharp as glass. But men working for themselves with a prospect of considerable gain do not mind such acci-

dents. The excitement is something akin to gold-mining. White men, if they can avoid it, will never let valuable shells be opened by any other hands than their own, as the natives are sure to steal them if they have the chance, and are so skilful in concealing them that detection is almost impossible.

About the year 1869, an American schooner called the *Gem* went ashore there at Tapepahua, under—well—very peculiar circumstances. Messrs. Hart Brothers of Tahiti despatched one of their vessels to the scene of the wreck, in order to pick up whatever it was possible to recover, for the *Gem* was full of sperm oil, and the copper and other material remaining was of considerable value. The parties engaged in this venture anchored their vessel in the interior lagoon, and remained several weeks collecting the oil casks and burning the wreck in order to get out the boats and what else might have been worth saving. Their crew consisted of Tahitians and Tuamotu men. During their stay these men were allowed unlimited liberty to go a-fishing, and in their spare time to amuse themselves as they pleased. One day the captain's attention was attracted to a violent quarrel going on among the Tuamotans on the ship's forecastle. Upon his going forward the row subsided, and he observed one of them endeavour to conceal something in the corner of his *maro*, or girdle, he wore about his loins. On being questioned as to what this might be, he replied, 'Tobacco;' a palpable falsehood, as, being well supplied with that article, they had no need to quarrel about or conceal it. Being laid hold of by the

captain, he presently swallowed the substance which constituted the 'pearl' of contention, which the master perceived, and brought to light again by a dose of tartar emetic. An investigation followed, in the course of which the captain learned that his anchor was down upon a coral shoal, thickly covered with pearl-shell of great size and splendid quality. He never reported the matter to his owners, but some years after, having got a small vessel of his own, he engaged a number of Penrhyn islanders to fish for him at this place, under the supervision of a European, who, however, meeting some cause of contention with his men, was murdered by them and thrown into the sea, and the fishing became deserted, as it is, I believe, to this day.

When the shells are landed it is the custom of the 'boss' fisherman to sort them into two piles; those he supposes to contain pearls to be opened by himself, and the rest by the natives. In hard times it is usual for the men to eat the fish, but they are coarse, rank, and disagreeable, although perfectly wholesome. The pearls are usually lodged in the strong muscle of the fish, out of which the cable, as I have called it, springs; this is about the thickness of that part of a man's hand which is next to the thumb. The flesh being semi-transparent, the pearls are easily detected from their brightness, which refracts the light.

If it were in the power of a man to sift the bottom of one of the Pacific pearl-oyster banks he would be certain to obtain an enormous treasure, inasmuch as oysters after their seventh year produce most largely, then die and discharge their contents. It may be

said literally of all localities where this valued bivalve exists,—

> 'There are jewels rich and rare
> In the caverns of the deep.'

The pearl and pearl-shell fisheries of the Panmotus date practically from the time when the merchants of Valparaiso found out that the Catholic missionaries in the Gambier Islands had obtained several valuable parcels of pearls. They immediately despatched vessels to obtain some, and though they failed, so far as pearls themselves were concerned, they discovered that pearl-shell or mother-of-pearl was easily obtainable and extremely profitable; and so the trade has continued, with the usual fluctuations of fashion and market, down to the present day. Messrs. Godeffroy on one occasion shipped to Europe in one parcel pearls to the value of £4000, the product of a few months' collection among the Tuamotus. Beachcombers also, who had been daring enough to land upon remote lagoon isles and had managed to escape the cannibals, frequently used to realise large sums of money by the sale of parcels of these gems. Thus a certain man Bird was well known to have made more than £1000 in this way, a great part of which was found in his chest by his wives after he himself had been very summarily disposed of by his own men. Another gentleman of the beachcombing persuasion, named Henry Williams, of Manihiki, amassed silver coin enough to fill a powder keg; and on one occasion having had quite as much as was bad for him of chain-lightning gin, he broke up his keg with an axe,

scattering the contents on the sand, and telling the savages among whom he lived to take as much as they wanted. The savages were of course equal to the occasion, and carrying the dollars home to their houses, exclaimed, '*Aué! aué!* the white man has gone mad, and broken the barrel in which he kept his gods. Shall we give them back to him? Oh no! let the white man go and find more.'

Fine calm weather is of course most favourable to pearl-fishing, but not indispensable, as the amphibious natives of some groups seek the shell by swimming with their heads below the surface of the water; and having discovered it, inhale a good draught of air, and then go down and fetch up as many as they can readily lay hold of. Polynesian divers do not use any stones to immerse themselves, or any apparatus to close the nostrils, as do the Cingalese. They will stay under water about three minutes, sometimes longer, and can bring shell from twenty fathoms depth. They want some extra inducement to go down to that depth, and of course they cannot persevere long; but Penrhyn islanders, Tuamotans, or Rapa men can do it if they like. The shells found at that depth are of enormous size, as much as eighteen inches in diameter, so that a pair when opened out by the hinge will measure a yard across. This kind of pearl-diving is very difficult, and the heat of the sun, aggravated by its radiation from the still waters of the lagoons, is very excessive. On many islands women are more skilful at this work than men; and being accustomed from early life to supply cockles and clams to the 'lords of the creation,' they are the better divers.

Taking all expenses into consideration, it may be said that the cost of raising shell amounts to between five and six pounds a ton. Some of the old fisheries, such as Takau, which in twelve months, in 1856-7, yielded 120 tons of shell by the labour of fifteen Tuamotans and their wives, are now abandoned. It is quite a mistake to suppose, however, they are valueless ; the best of the shell is in the deep water, and in the great coral caverns underneath the exhausted shelves. Properly led and kindly treated, the natives will attempt the greater depths, and this is a very important point to notice. Moreover the shallow water of lately worked fisheries is skirted by sandy bogs, and in the neighbourhood of these, as I have said, the fish will not live. Pearl-oysters are like sponges—certain conditions are necessary to their development. In some localities presenting apparently the same natural aspects they are not found at all.

I believe the magnificent necklace of pearls belonging to the Empress Eugénie, and lately sold by Mr. Edwin W. Streeter of Bond Street, came from the Tuamotus, and was obtained by the Messrs. Stewart of Tahiti.

A friend of mine says that in the lagoons of the Fanning Group, a short description of which will be found in another place, there exists a species of large clam, called in the Pacific the *paahua* or *tridachua*. There are two kinds : one grows chiefly on the solid coral, and does not attain to so great a size as the other, which is found not only on the hard reef, but bound to loose rocks, or lodged upon the sandy

bottom. This attains extraordinary proportions. It is in some cases, especially near the Equator, so large as to weigh several hundredweight. This is the kind of shell sometimes used in gardens for the basins of fountains. Some years ago, I was told on good authority, there was a trade in this kind of shell, and it was collected for shipment in the Samoan Group and elsewhere, for what purpose was not known; though I have heard it was for the making of what is called in India *cowrie chunam*, a mixture of pulverised shells and cement, which is used in that country for the coating of columns in the interior of houses, giving them an appearance as though made of ivory. The trade has died out, but Mr. Sterndale's report calls attention to the fact that these shells contain pearls of exceeding value. He says:

'The first time which I remember to have noticed one of these gems as being of any possible value, was upon seeing one in the possession of a Raratongan, who had brought it from Fanning Island, and I purchased it for a lump of tobacco. It afterwards was sold to the surgeon of the ship for ten pounds. The surgeon gave it to his wife in Australia, after having refused the offer of twenty-five pounds made to him by a jeweller in Sydney. Its size was about that of a pea; it was round upon one side, on the other slightly flattened. Its lustre was crystalline; in the centre appeared a luminous point, from which radiated innumerable bright rays distinctly defined. On another occasion a pearl of this kind was shown me by a trader, who asked my opinion concerning its value. He had bought it from a savage of the Kingsmills for

four fathoms of cotton print. I told him to the best of my belief it could not be worth less than $1000, which I would have been very willing to have given him for it. It was not globular, but somewhat of the shape of a convex magnifying lens, perfectly symmetrical, and without a fault; its diameter was considerably more than half an inch, and its thickness about two-thirds of the measure. It showed the same kind of luminous point in the centre as the one I have already described, with the same radiations. I do not know what became of it. In the larger *paahua* these pearls are found in the body of the fish (as they are in the true pearl-oyster); they are very common, so much so that some places, such as the coral lagoons near the Equator, a man may collect a hundred or more out of a day's fishing; but they are generally of irregular shapes, and perfectly opaque, like bone. Such as are well-formed and of sufficient lustre to be called gems are rare; but are nevertheless to be met with occasionally of so great a size as to induce the belief that if the search for them were systematically pursued, the fishers would stand a very good chance of making a fortune. I have never known anyone to fish for these shells for the sake of their pearls; but from those *paahuas* which we were in the habit of eating, I have seen some extracted of good shape quite opaque, and of the appearance of bone, and as large as an Enfield bullet. I have seen others again milky or semi-transparent, or like a dirty white opal, without any play of colours, but sometimes a little brilliancy at one end.'

There is another kind of shell in this latitude which

produces pearls of fine quality, but generally not of great size. The largest I have seen are about the size of a pea; they are perfectly round and of golden colour, and very lustrous. The shell is similar to that of the oyster; the underside is always firmly amalgamated with the rock, so as to form part of it, and cannot be broken off; the upper valve is like a lid, with a very strong hinge. These shells are not found in clusters, but detached, which causes them to be somewhat scarce.

So much for the pearl-oyster and other kindred fish of the Pacific. I have alluded over and over again to the 'beachcombers' of Coral Land. The veteran 'beachcombers' are those who have devoted themselves more or less to the pearl-fisheries. A first-class specimen of this curious class of humanity was the late Eli Jennings, of Quiros Isle. They are hardy, healthy, powerful, and bronzed. They have the strength to lift a kedge-anchor, and to carry a load of perhaps 200 cocoa-nuts out of the forest in the heat of a noonday sun. They climb trees like apes, and can dive almost as well as the natives with whom they live. They wear no shoes, but go at all times barefooted on beaches of sharp gravel and reefs of prickly coral. Some of these men have as many as twenty children with huge frames and gipsy countenances. Their intellect is of a low order, and their morals very lax; but it is quite possible they may improve as they multiply, and they are multiplying very rapidly. At any rate the development of Polynesia will have to deal sooner or later with these men, and a powerful controlling influence of a high order

once established in the Pacific, they would either act as very useful pioneers (under rigid discipline) or be soon improved off the face of the earth. I confess I have little sympathy with many of these gentry, however romantic may be their histories or Crusoe-like their lives. The future of Polynesia, in a moral and commercial sense, seems to me to be a very important business problem with which sentiment has little or nothing to do.

'Pretty' writing, comparing beachcombers to lotus eaters, or dwelling as some people have done exclusively on the poetical side that does unquestionably attach to their existence, is, to my mind, beside the mark. The civilisation they introduce is usually of the square-gin and musket order, and they tend to destroy fine races of savages instead of assisting them to approach our level. There are, as I know, some noble exceptions, but I have a very shrewd opinion that the majority of these 'traders' have views as to the deplorable results, from a 'business' point of view, of the introduction of Christianity; and it was for some of these people that Sir Arthur Gordon was appointed Lord High Commissioner of Western Polynesia. If the Anglo-Saxon race is prepared to accept the responsibility that undoubtedly belongs to it in the Southern Seas, beachcombing, as beachcombing has been understood for years, will be a thing of the past. It was the 'mean whites' of the Southern States who ill-treated the negroes when they had the chance, and then stirred up the negroes to rebel against their masters. The beachcombers of the South Pacific are, taking them

as a class, of a superior order to the almost extinct American caste referred to; but they will have to rise with the rise of Polynesia, or seek some other 'islands at the gateways of the day.' Face to face with an organisation having a higher end than mere money-making, and backed by the imperial power of Britain, the vast majority of the beachcombers would, I feel convinced, accept the situation, and serve themselves and advance their nationality and race. For most of these men are of British stock, some of them with good yeomen's blood in their veins, but they could not be persuaded by any human inducement to return to the old world. One of them at Samoa used to say:

'Sir, I wouldn't go back to Britain now if you would give me a £1000 a year; and yet I will say that when I came here first, more than fifty years ago, I had a fashion of sitting on the stones by the seaside of a night, and crying to myself for the home and friends I should never see again. But I know better now, and have done this many a year.'

He related when Commodore Wilkes's exploring expedition visited the Navigators' Isles he went on board the *Porpoise*, dressed in savage mats, and begged the captain to take him away.

'I don't want any men,' was the answer; 'but what countryman are you?'

'A Scotchman,' was the reply.

'Well, then,' replied the Yankee, 'I guess I pity you more than a little. I cannot take you away, but here's a sheath-knife and a plug of James River

Cavendish, of which I make you a present ; had you been an American, I would have had you tied up to the gangway and have given you a dozen with the cat-o'-nine-tails.'

The Scot did not understand what he could have been guilty of to deserve this punishment, and asked the American to explain.

'Because,' retorted the commander, 'had you been a citizen of the United States I should have counted you a disgrace to humanity for letting yourself run wild among a lot of scalping savages ; but seeing you are a Britisher, and there is not room enough for you all in your over-crowded country, I pity you from the bottom of my soul—I dew.'

It is only just to say that many of these stray wanderers feel themselves the shame of being the fellow-countrymen of some of the trading rascals who have disgraced the Anglo-Saxon name in the Pacific. Speaking of the natives of the Gilbert or Kingsmill Group, Mr. Sterndale thus writes :

'Their wants are few and their minds easily satisfied, so that if brought under the influence of good example and wholesome restraint, they could in a very few years be rendered in a high degree subservient to the interests of that civilisation which it is the manifest destiny of the Anglo-Saxon colonists to extend to the uttermost isles of the sea. No people have suffered more from the worst examples than these unfortunate islanders. Drunkenness, licentiousness, piracy, and murder have been the lessons inculcated among them during the past thirty years by deserters from ships or

escaped convicts from Australia, to whom they extended the most generous hospitality. I have questioned old white men who had spent the best years of their lives among the Kingsmills, as to how they could have reconciled themselves to dwell among a people so debased. They have replied, "Ah, sir, you do not know these natives. When we came among them they were different altogether from what they are now; and even now there is a deal of good in them—more than strangers can understand."'

I have already stated, as clearly as I can, my views on the great majority of Pacific missionaries. However much I may as an individual differ from them on many subjects, I gladly place on record that, to my mind, much of the disgrace implied by the preceding paragraph is nobly redeemed by Englishmen, who, to their honour, teach a better gospel than murder and theft. Let my next sentence show how these zealous Protestant ministers are carefully 'obstructed' by their brothers in the faith. About the year 1868, the missionary vessel *Morning Star* came to Apemama (Simpson Island), in the Kingsmill Group. She was boarded by a pilot, and directed to put her anchor down three miles from the village. Some of the missionaries wished to go ashore in the pilot-boat or their own; the pilot had great trouble to keep them back, telling them that it was as much as his own life was worth to allow them to land until the King's permission could be obtained. On his return, the King asked him:

'What sort of a ship is it?'

'Missionary ship.'

'Have they anything to sell?'

'No.'

'Not even tobacco?'

'No.'

'Have they anything to give away?'

'Yes, books.'

'Ah! we have no need of them.'

These people, though they cannot read, know what books are about. The *Morning Star* was not allowed to approach any nearer, or the missionaries to come ashore, but a message was returned to them by the King to the following effect:

'I know nothing of missionaries, and I do not wish to know. If you are in need of anything my land produces, say what it is, and you shall be supplied; but go, and return no more.'

He said afterwards that he had lied in saying he knew nothing of missionaries.

'I have been told,' said he, 'very much about them by the captains with whom I trade. They have said to me, "Be advised. If you let those missionaries come on shore upon your islands, in less than a year you will not be master over your own people. They will bewitch both you and them, and you will not be able to do anything, only just what they tell you." They shall never come here as long as I live.'

These captains were worthy successors of Morgan of Tonga, of whom more anon, and would have been qualified to reply satisfactorily to the last test which

the Messrs. Godeffroy were said to put to their employés.

There are extraordinary industries as well as extraordinary men in Coral Lands. A chapter is certainly due to *bêche-de-mer*.

CHAPTER XI.

WHAT BÊCHE-DE-MER IS, HOW IT IS CAUGHT, AND WHAT IS DONE WITH IT.

ALL the lagoon islands of the Coral Seas are famous for the production of *bêche-de-mer*, which is one of the most important articles of commerce obtained in the Pacific.

Bêche-de-mer, called by the Chinèse *Tripang*, by the Polynesians *Rodi* in the South Sea, and in the Caroline Group *Menika*, is that species of mollusc classed as the *Holothurides*. It has the appearance of a great slug or leech, and like most other marine animals of the same type, lives upon suction, and upon microscopic animalculæ. Its anatomical structure is simple. It has the form of an elongated sac, of a gristly consistence, traversed internally by strong muscles; the rest consists of intestines, which are perfectly transparent, and, on close examination, appear to contain nothing but water and sand—of the latter a very large proportion, although what part so indigestible a substance can play in the economy of its organism may be known to the creature itself, but certainly is a puzzle to me.

When disturbed he swells himself up very considerably, and takes in a great quantity of water, which much increases his size. He is so elastic, that, if slung by the middle across a pole he will, by his own weight, stretch to several times his normal length.

The mouth of the *bêche-de-mer* is triangular, with three teeth like those of a leech. It has no appearance of eyes. Its powers of locomotion are somewhat limited, so much so, that one could not perceive it move except by observing its relative distance from any neighbouring object. Its normal condition is that of repose; perhaps it is a very harmless creature, but its degree of usefulness when alive seems very circumscribed. It has few enemies, with the exception of the turtle, which only molests it in the days of its youth, and at certain seasons of the year. Crawling along the mossy coral of the snow-white bottom of the lagoon, it leads a curious sort of life of passive enjoyment, which, as far as I could ever make out, seems to consist in taking water and sand in at one end, and squirting it out at the other.

There are four kinds of *bêche-de-mer*—the grey, the black, the red, and the leopard. The grey kind is the most valuable, but it is only found where the hawksbill turtle is found; that is to say, not much to windward (eastward) of the 180th meridian. It reaches usually when at maturity to about eighteen inches long, and somewhat less in circumference. The colour is a slatey grey, and it is distinguished from the other species by having upon either side a row of little protuberances like teats. It frequents the flat reef and the sandy bottom of shallow lagoons.

The black *bêche-de-mer* lives only on clean sandy bottoms, at a depth from knee-deep at low-water down to ten fathoms. It grows large sometimes, as long as thirty inches, and as thick as a man's leg. On the back and sides it is jet black, smooth and bright like enamelled leather; the underside is a bluish, slatey grey. When very old it becomes encrusted with small shells. The red kind is the smallest, and of least value; it seldom attains more than a foot in length, usually less. It lives upon the coral reef, in the greatest profusion towards the outer edge, where the surf is continuously breaking. In this respect it differs essentially from the beach kind, which delights in quiet waters and smooth sand, and will not live either near noisy waves nor on rough coral rocks. The leopard kind grows as large as the largest of the black; it is of an olive-green colour, variegated with green spots, surrounded by an orange-coloured rim, hence its name. It has another peculiarity: all *bêche-de-mer* are harmless when laid hold of but this one. On these occasions he vomits a quantity of slender filaments, something like white cotton lamp-wick; he can produce several hanks of it, so to speak. It is glutinous, and whatever it touches, it attaches itself to in the most tenacious manner. This would not signify if it were merely satisfied with sticking fast, but wherever it clings it burns like a blister; and upon any part of the human skin produces immediate and painful inflammation. Yet this hideous slug is worth in China from £80 to £100 a ton. The other varieties of this remarkable inhabitant of the deep content

themselves with squirting out the water from their intestines. From their way of living, one would expect this to be perfectly harmless, but if a drop of this liquid enters the human eye, it produces a sensation like contact with red-hot coal, resulting in a violent and dangerous inflammation. If inoculated into any abrasion of the skin, the consequences are still more serious. Cases are known in the Pacific of men very nearly losing their eyesight and suffering weeks of pain through this cause. It has been generally supposed that this mollusc is of slow growth. The *bêche-de-mer* fishers that I came across are of a contrary opinion. They will increase from an inch in length to nearly nine inches in almost less than three months. They have other peculiarities besides these I have enumerated. For instance, they are not found everywhere upon a coral reef or lagoon bottom, but in great patches, which proves the *bêche-de-mer* to be a gregarious and sociable animal. They undoubtedly possess also a certain degree of intelligence which is evident from existing facts, but which seems very hard to explain. These creatures, which, as far as we can make out, have no eyes, have some means of communicating with each other, and a very exact knowledge of one another's proximity. Often, for instance, fishers, after having discovered in any place a greater multitude of these slugs than it was possible at once to carry home to the curing-houses, would lay them down separately far apart from one other, with the intent of coming for them on the morrow. When they did so, they would find them all in batches as they were

originally discovered. Again, if a fisher stripped all the visible *bêche-de-mer* from a coral reef, in stormy weather, after the wind's subsidence, the place would be found as thickly crowded with these molluscs as it had been before the storm. From this I gather that they had shifted their quarters during the bad weather to crevices in the coral.

The wealthy classes of China exhibit such a remarkable fondness for the gelatinous flesh (if flesh it may be called) of this fish, that they are willing to pay very high prices for the luxury. They are reasons very powerful indeed with the Mongolian mind for this curious fancy of theirs for *bêche-de-mer*.

For centuries past Chinese mariners have frequented the coasts of the Indian Archipelago, New Guinea, and New Holland, and it was from this course that the northern shores of that great island were as well known to them before the days of Marco Polo as they are to ourselves at the present time. When Captain Flinders was engaged in the first exploration of that locality, he encountered in one of the harbours a fleet of vessels which he first supposed to be pirates. On closer examination they turned out to be Chinese tripang fishers, with whom be became very friendly. He received some valuable information from their intelligent commodore, and was shown by him a chart showing the principal features of the coast, and their relative positions to New Guinea and Tinsor. There can be no doubt, that it was from this source that the Dutch navigators of former days derived the information which directed them to the discovery of New Holland, and set the Spaniards speculating upon the

precise locality of that land which they were the first to call Australia.

As regards maritime enterprise in the Coral Seas, no traffic has ever done more towards the progress of discovery than the tripang trade of China, not even excepting the whale fishery. The whale-men generally do but find islands, while the *bêche-de-mer* fishers land and live upon them until their cargoes are completed, and thus are enabled to supply information not otherwise obtainable.

I have stated that the price of *bêche-de-mer* in the markets ranges from £60 to £80 or even £100 a ton; these fluctuations are not altogether owing to the laws of supply and demand. There is always a great demand for tripang, and the difference in price has generally occurred from the quality of this stimulating delicacy. Of course this is a circumstance over which the fishers have little or no control; but John Chinaman will never pay £80 a ton for tripang, which is not of a most luxurious description.

Bêche-de-mer fishing is one of the favourite avocations of the better class of Pacific wanderers, who, if permanent residents on any of its countless islands, would be called beachcombers. They are usually rough and wild fellows, but very hospitable and generous, dividing their profits as a rule very much to the satisfaction of the Polynesians with whom they work in concert. It may be noted that a thoroughly mean and sordid man can never get on with the islanders. As the natives divide their little gains among their friends, so when a *papalagi* goes into a sort of partnership with them, they expect him to be equally open-

handed. These men are usually poor, but possess great power among the savage tribes. It is a common practice with them to build small crafts with the assistance of the natives, and in this sort of vessel to cruise from one desert island to another, carrying cocoa-nuts for provender, and eking out the rest of their subsistence by means of fish, turtle, and sea-birds eggs. When they reach an atoll which produces *bêche-de-mer* in anything like abundance, they will settle down there for a few months, or it may be a year or two, and cure and store it up until some passing vessel chances to call and purchase it. If no ship calls, they will fill their little craft with as much as she can carry, and set sail for some larger island where there is a trading station, and bargain for a vessel to come down and fetch the remainder. I have heard many a curious story about these strange nineteenth century voluntary Crusoes. The scene of one of the best of these was in the Kingsmill Group, where a friend of mine had a conversation with a man of this kind relative to the best way of cooking a crayfish.

'We,' said he, 'are used to cooking them in an oven of hot stones, but *white* men mostly like them boiled in a pot.'

It was evident that his mind was in somewhat of a fog as to whether himself had any claim to be reckoned among the sons of Japhet. Another dates from the island of Manuai, where a *bêche-de-mer* fisherman asked him to read a certain paper for him.

'Were you never taught to read?' inquired my friend, who was no less an authority than the late Mr. Sterndale.

'Oh yes,' he replied. 'I had a good schooling once, but it's so long ago that I don't know English from Dutch when it's wrote down.'

This man's son (who spoke good English) remarked that he should like very much to be able to read. Mr. Sterndale, with a prophetic vision of a school board for Coral Lands, and a shilling in the pound rate, rejoined:

'Don't you try to know too much; knowledge is only a lot of bother.'

'Oh,' said the lad, 'but I should like to read the Bible; there's good stories in it, 'specially that part about the pirates.'

'Indeed,' said Mr. Sterndale, 'you must be mistaken; there's no such thing in the Bible.'

'Oh yes,' continued the son; 'don't you remember Robinson Crusoe gets taken by the Turkish pirate?'

Mr. Sterndale says he laughed very much, but was quite unable to convince the boy of his mistake. He further said that a seaman who had been cast away upon his father's island used to read the tale aloud to them from a large book; 'and I know,' added he conclusively, 'that this book was a Bible, for it was nearly half as big as a brandy-case.'

Besides these semi-barbarous adventurers, there are many shipmasters and merchants who have been long used to sail vessels, from thirty to one hundred tons, chiefly out of the ports of Tahiti, Honolulu, Guam (where Hayes came to grief), or Manilla, in quest of *bêche-de-mer*, whose practice it is to frequent such lagoon atolls as it is possible to anchor within. There they lie up for months until their cargo is

complete. They land their trypots and other requisites, build some palm-leaf huts to lodge their men, and a smoke-house for the curing of the fish, and have usually a good time of it. The labour of collecting and drying the fish is performed partly by their crews —commonly Polynesian natives—with the exception of the mate and perhaps a trading-master and interpreter. To these are added aborigines if the island is inhabited, or natives they bring with them if it is deserted. Women are in great requisition on these expeditions, they being well up to the work, willing and good tempered, and much more easily controlled than men. Traders who have much experience of this pursuit universally admit the desirability of engaging an equal number of women to that of the men concerned in the enterprise. A neglect of this arrangement has, in many instances, led to serious quarrels.

There can be no doubt this sort of life has a charm which dwellers in the Babel of civilisation might be at a loss to comprehend. *Bêche-de-mer* fishing has never been an experience of my own, but I can quite understand, from what I know of the Pacific, that it must be most enjoyable for those who love to break away for a time from the daily routine of office, library, or plantation.

It has been well said by a *bêche-de-mer* authority who combined literary ability with his special knowledge, that 'to spend one's days in a rock-bound haven where the waters are eternally at rest, no matter what storms may raise the sea which rolls outside the coral barrier; to run about bare-foot upon silvery sands, where the cool sea breeze all the year round conquers

the sultriness of the tropic sunshine; to paddle about on the still waters of a calm lagoon, whose limpid waves display beneath them an infinity of strange and beautiful forms; to sleep softly and to dream sweetly, sung to rest by the ceaseless sounding of the distant sea and rustling of the night wind among the feathery palms; to know nothing of what is going on in the outer world, and to care as little; to have no ideas beyond those included within the horizon of vision; to climb to the summit of some lofty tree and to see at one glance all which constitutes for ourselves the material universe'—is indeed to revel in nature, and nature as she only exists in Coral Lands.

There is this advantage in *bêche-de-mer* fishing, that upon the great desert reefs, where it most abounds, the fishers never need be idle. In calm weather they gather the red kind off the top of the reef, just inside the foam of the breakers; in stormy times they dive for the black species inside the lagoon. From its size and colour it is plainly visible to a depth of at least ten fathoms, even when the water is much ruffled by the wind—the more so, as it lives only on the smooth, sandy white bottom. The material required for the prosecution of this business is of the most simple character—merely a boat, a few axes to cut building materials and firewood, a supply of long knives for all hands, and, in some cases, two or three of the great cast-iron boilers (or trypots), such as are used on board whale-ships, and forks with many prongs, of the same sort as gold-diggers use, and buckets. The preliminary operation is to build two houses—one for the curing of the fish, which is done by smoking, and

the other for storage. These are rude sheds of palm-leaves, closed round on all sides with mats of coarse material. The thatch must be watertight, for though salt water does no harm to cured *bêche-de-mer*, rain-water entirely destroys its value. The smoke-house is built of an oblong shape, and has inside it two sets of stages made of thin sticks, fastened horizontally to a strong framework. A narrow passage is left between these, and underneath are two drains dug in the ground, wherein to make fires to create smoke. The terms upon which the labourers are engaged for *bêche-de-mer* fishing depend on the circumstances of the case.

The natives, though unable to read or write, or understand English, have a great liking for written agreements, and although the white men who draw these up alone can comprehend them, it must in fairness be stated that as a rule the conditions are faithfully fulfilled on both sides. The islanders are fond of giving a sobriquet to any white man with whom they engage in business, and the following is a verbatim copy of a *bêche-de-mer* fishery treaty:

'We, men and women of Nukunivano, whose marks are put at the bottom of this paper, agree to go with the Captain Longbeard to the Island of Gannet Cay, and to fish for *bêche-de-mer*, and to fish for six moons; and to be paid, each man or woman, fourteen fathoms of calico, or twenty-one plugs of tobacco per moon, or other things as we like, such as knives and needles, at the value as we have before agreed; and at the end of six moons to be returned to our homes, if the wind should be fair for us to come back at that

time. The chief, whose name is Dogfish, shall superintend the work. The Captain Longbeard shall tell the Chief Dogfish what the people are to do, and Dogfish shall tell the people. The Captain Longbeard shall not beat any of the people. The people shall not fight among themselves, but if there be any quarrel among them, they shall refer it to the Captain Longbeard and to the Chief Dogfish. If any one of the people die, that which is due to him or her shall be entrusted to the Chief Dogfish, to be given to his or her family. The Captain Longbeard shall supply to all the people for nothing, lines and fish-hooks, that they may catch themselves food. All food and fresh water shall be taken charge of and fairly divided by the Chief Dogfish. Twenty-eight days shall count for one moon; out of each moon shall be four days' rest—that is to say, the people shall work six days, and on the seventh day they shall do no work. They shall not lie to the Chief Dogfish, or be lazy, sulky, or dissatisfied. There is no more to say.'

Here follow the names of the people, with their marks, each against his or her own. As a rule they thoroughly enjoy an expedition of this sort; they live together like one family, and part good friends. People must know something of these natives before they can appreciate their good dispositions and realise the fearful injury some of our race have done them. A New Zealand colonist, who spent some time in the islands, thus remarks, and he can be truthfully endorsed by all well-meaning whites who have visited the Pacific:

'The poor barbarians are good-tempered, generous

even to folly, and ready at any time to encounter the most deadly perils in the service of white men who treat them with kindness and liberality. Very many there are of us who have been indebted for our lives to their loving-kindness and unselfish bravery

' "Through days of danger and ways of fear,"

starving among desert cays, lost upon lonely seas, running with a rag of sail before furious winds, tossed in the foam of breakers where the sharks are jostling one another. Talking not long ago to a gentleman who has a morbid antipathy to Maoris, of whatsoever tribe and lineage, and would have them exterminated as noxious vermin, I remarked: "Be assured, my friend, had you known as many kind women and brave men as I have in the islands of the great South Sea, you would not wish to see them civilised off the face of the earth." '

Let us take, as a sample of such expeditions, a day's *bêche-de-mer* fishing on some desert island like Gaspa Rico.

Beginning with the dark hour just before the dawn, the stars light up the still surface of the lagoon, and under the dark shadows of the towering palms and banyans twinkle numerous points of light, the lamps of great glow-worms and luminous grubs. The great land-crab of the desert makes a noise like repeated blows with a pickaxe, for he is breaking a cocoa-nut for his morning meal. When the grey dawn glimmers in the east, the sea-birds flap their wings; and as the light increases, they fly away over the sea to windward—windward because they knew full well

that when they return home heavily laden with fish for their young ones, they will be glad of a fair wind. The natives bathe in the lagoon, and then a fish-breakfast of all sorts—including fat cockles and gannets' eggs, and perhaps a great turtle baked in his armour, and huge land-crabs and roasted nuts—is disposed of. Next the men collect their gear, knives and baskets, fish-spears and lines, and gourds of water. And the day quickly passes in light labour near the coral shoal, laughing and skylarking as only Coral Islanders can, while they gather the shiny tripang or spear other fish among the stones. Early in the afternoon they will return to their little camp, where some will clean and cook the *bêche-de-mer*, while others will prepare the evening meal; after which they make large wood fires, and lying on their spread-out mats, they will tell endless stories of phantom ships, ghosts and goblins, impossible adventures and voyages to wonderful islands very far away; and perhaps the happy day will end with a *meke-meke*—a dance on the smooth white sand by the light of the broad, bright moon.

And this is how the people of the Chief Dogfish would work out their six moons for the Captain Longbeard; that is to say, if the Chief Dogfish is loved and trusted by his people, and the Captain Longbeard not one of those insufferable white scoundrels who have been the scourge of the Pacific. It is true terrible tragedies have taken place among parties engaged in this pursuit, but in the majority of cases throughout those islands inhabited by the copper-coloured races of Polynesians, the preponderance of

the blame has been on the side of the white man, and in most instances other men's wives have been at the bottom of the mischief. Again, it has frequently happened that Europeans—it is almost an insult to ourselves to describe them as such—destitute of the commonest principles of honour or humanity, have hired these simple island folk, and when the work was done have left them in strange places, or sold them for slaves. Well may Mr. Sterndale say, when referring to these ruffians, 'One cannot wonder that the judgment of God should seem to cleave in some shape to this sort of scoundrels, who very usually wind up with a violent death, as did happen to half a dozen cases of which I had personal knowledge: Joe Bird, Jules Tirel, Joachim Ganza, Aaron Symons, Paddy Cooney, and Captain Daggett.'

The best way of collecting *bêche-de-mer* from the coral reefs is to make a little flat-bottomed punt of boards, or a small canoe dug out of a hollow log. There is a species of banyan-tree called *buka*, found on all the *bêche-de-mer* islands, the wood of which is soft and buoyant, and is very suitable for this purpose. This makes an excellent mode of conveyance, as the fisher trails it behind him with a rope, as he walks along the reef, and throws the slugs into it as fast as he can pick them up, and when the punt is loaded, tows it away to the edge of the deeper water, where he discharges his cargo into the larger boats which are used in the fishery. When the usual quantity of slug has been collected, the large boat is steered for home, and on the way the boat's crew employ themselves in gutting the fish. This is done by splitting

up the whole length of the underside of the creature with a sharp knife over the gunwale, so that the intestines fall into the sea. When the boats arrive at the landing-place, the fish must be taken ashore, and cooked immediately for a special reason. It is a remarkable peculiarity of this creature, that if a number of them be placed together, as long as they retain life they can be separated, although by reason of their plasticity they adapt their form to that of any other substance with which they may be in contact after having been taken out of the water; but shortly after their intestines are removed, they lose all resemblance to their original form, and amalgamate into an undistinguishable and indivisible glutinous mass of the appearance and consistency of birdlime, of which no use can be made, as it adheres to everything with the tenacity of glue.

There are several ways of preparing *bêche-de-mer* for curing. The most primitive is to steam it in a native's oven of hot stone. This is made by scooping out a large hole in the earth, in which the fire is made of small wood piled on its ends, cocoa-nut husks, etc. Over this the stones are heaped, intermixed with more wood and husks. Hard stones are preferred when they are to be got, as they hold the heat better than coral, and do not become calcined. When they are thoroughly hot they are spread out over the bottom of the hole, the fish is laid upon them as close as it will lie, and covered up, first with large green leaves, and then with palm mats, and finally with a mound of earth. This is the orthodox Polynesian method of

cooking everything, and this description of a *bêche-de-mer* oven will suffice for all the kitchens in Coral Lands.

After the slug has been in the oven about an hour, it is removed to the smoke-house. The steaming process has in the meantime considerably altered its appearance ; its size is reduced, and it is no longer slimy. It looks like a piece of cowheel or bacon rind of a dark colour. It is usual at this stage to spread out each separate slug by means of spanners, or little bits of stick, inserted transversely into the under side, which have the effect of keeping it flat and preventing it from curling up during the curing process, so that it dries up more rapidly and completely. It is then laid upon the drying stages already described, and fires are lighted underneath it of damp and sappy wood, in order to produce a dense and pungent smoke. By this plan the *bêche-de-mer*, if a strong smoke be kept up, will cook effectually in forty-eight hours, or at the outside in three days. It must be turned at least once. Some people take out the teeth, but this is wholly unnecessary, as they dry up to the consistency of chalk, and do not in any way affect the value of good *bêche-de-mer*. Another method of preparation is by boiling it in the great trypots which are used by the whale-fishers. It is boiled twice in salt water, about ten minutes each time. This is the more expeditious way of cooking, but it necessitates a longer smoking, as it will not cure thoroughly after it in less than eight days, and after all never resists the damp so well as that which has been steamed in the

oven. A third and most effective system is to put the *bêche-de-mer* into a hogshead, or close box, into which a steam-pipe is introduced from a boiler. This is a very expeditious plan, and most to be recommended. When sufficiently smoke-dried, the fish is packed into strong baskets of *nikau* (or palm-leaves). These are not stitched up to the time of shipment, for the reason that it is desirable to occasionally spread it out and give it the advantage of a scorching sun, as its preservation depends entirely on its being thoroughly dried. When properly cured it should be of the consistency of sole-leather, and unless this result is obtained it is the most precarious kind of merchandise to deal in. The ultimate destiny of most *bêche-de-mer* being the Chinese market, which involves long transport, unless perfectly cured it can never reach the end of its voyage without becoming greatly depreciated, and sometimes destroyed altogether by decomposition. Whole cargoes have been thrown away into the sea on the Chinese coasts from this cause, which only arises from ignorance or negligence. It is not only quite possible, but with due care perfectly easy, to preserve *bêche-de-mer* in such a manner that it will keep without injury, not only for a long voyage to China, but for all time. If it is cured thoroughly, *bêche-de-mer* should rattle like a bag of walnuts. If it be shipped in wet weather, or in a vessel with leaky decks, the best plan is to put it into iron tanks, each holding some three hundred pounds, plastering the lid with white lead. It will then be secure from decay as long as the iron is not penetrated by the

atmosphere, which at any rate would not be for some years. If this strange sea-slug be not divested of its juices, or if subjected to damp, or wetted with fresh water, it speedily dissolves itself into a glutinous fluid of an appearance like molasses, to which is pleasantly added the odour of decayed eggs. There is frequently to be met with among *bêche-de-mer* a marine animal of a very singular aspect. It is called by the natives of Tokerau *taumata*, or 'skull-cap.' It is about the size of a man's head, or perhaps a little larger. Its shape may be thus described. If you take a square piece of paper and double down the corners in such a manner that the points meet in the middle, that will represent it very nearly, excepting that the form of the animal is more rounded. The under side where the foldings take place lies flat upon the rock or sand; the upper is concave, and of a reddish-brown colour, so that it looks like a loaf of bread. It is of a gristly consistence, and covered with small warts. It has no appearance of eyes, or power of locomotion, so far as one can discern, and therefore seems to represent one of the lowest forms of animal life. The *bêche-de-mer*, blind and helpless as he is, may be regarded as an intelligent animal in comparison. This *taumata* appears to live on suction. When taken out of the water it can exist for a considerable time, if not too much exposed to the hot sun. It is never eaten. The islanders turn it into a skull-cap, or species of helmet, which they manage by cutting round the under side and scooping out the inside. When dry it becomes as hard as bone.

Bêche-de-mer fishers sometimes cut these creatures into strips and cure them with their proper *bêche-de-mer*, a smart practice which has the effect of depreciating the correct article in the markets of the Celestial Empire.

CHAPTER XI.

TURTLE AND SPONGE FISHING.

My readers may remember my reference to the gigantic turtle at the capture of which I 'assisted' by standing on the shore and seeing my brother kill it with his axe. Turtle-shell is another of the valuable products of the Pacific. To put it generally, there are throughout the isles of the great Coral Sea certain laws (varying in detail according to local circumstances) in connection with turtle-fishing. In a majority of the groups whoever sees the turtle first (man or woman) claims the shell. This is valuable to the natives quite apart from the dollars or trade offered by the chance white trader. Articles of domestic use and grotesque ornaments are made of it. Long strips of it cover the seams of their canoes, and of the thickest portion they make ear-rings, finger-rings, bracelets and fish-hooks, spoons and knives. These latter are made from the blade-bones of the turtle, and though clumsy in form are quite as effective for any ordinary purpose as steel knives. They require to be very seldom sharpened, and have

an edge which it would not be wise to run a finger carelessly along.

When a turtle is caught, be it large or small, the flesh is divided among the whole of the inhabitants of the village to which the captors belong, so that in many cases a very small piece comes to the share of each individual. The weight of a full-grown turtle is usually about 450 lbs., but sometimes they weigh as much as 700 lbs. They are profitable to fish for not only on account of the shell, but for the oil which they contain of which a good-sized one will give ten gallons. The trade-price is usually about $1 per gallon.

The natives relish the flesh greatly, and eat it either cooked or raw. It is very much like indifferent beef, and as I have said, the turtle-steaks of the South Pacific are about as disagreeable a dish as I have ever encountered ; but everyone has their taste, and perhaps some people like it.

The scientific way of killing a turtle among the islanders, is to strike him on the back of the head with a club ; a bundle of dry leaves is then ignited and passed over the shell, so as to loosen the plates, which are pulled off ; the under part of the shell is then split from the upper, and the meat is cut up.

In some islands, as used to be the case in Fiji, all turtles are claimed by the king or local chief. In that case, the plates being removed from his back, the animal is put whole into an oven of hot stones and baked. When there are not sufficient in the royal circle to consume the whole carcase

at one meal, the residue is preserved in a very ingenious manner.

The turtle is baked with his back downwards; the hollow of the shell is filled with melted fat or oil—this is baled out and taken care of. The meat which is intended to be preserved is cut into pieces of about the size of a man's fist. These are put into cocoa-nut shells, and the oil poured in till the shell is nearly filled; the mouth is closed, and a green leaf tied over it: it is then put away until wanted, when it is again put into an oven and made hot. In this manner turtle-steaks can be preserved for an indefinite time without fear of spoiling.

I am afraid I have reversed the wise counsel of Mrs. Glass, and have been saying how turtles are cooked and preserved before telling my readers how they are caught. I will endeavour to supply the deficiency.

The best plan is to watch for turtle at night. If taken during the day, they are generally surprised asleep on the surface of the water. On these occasions, when the turtle is discovered, it is usual for a few persons to go out to him in a canoe and paddle noiselessly alongside, when they lift him on board before he knows what is going on. They very rarely even attempt to bite, and are perfectly harmless except while floundering about, when they can give a severe blow with their flippers. If a turtle is too heavy for the party, they harpoon him.

During the breeding season turtles are very careless of their safety, and do not try to escape the presence of man. When several turtles are in this state, a

like number of men having approached them from a canoe, will jump overboard and lay hold of them thus: the man gets on the back of the turtle, and takes hold with his hands of the front of the shell just behind the neck. This prevents him from 'sounding,' that is to say, going down headforemost, as a turtle will always do when alarmed if not prevented by the weight of a man on his back. He is now quite helpless, as he has no idea of getting rid of his rider except by diving, and he allows himself to be steered in any direction his captors may choose. Thus he is soon brought alongside the canoe, and hoisted into it without resistance. This seems a very simple bit of sport, but it requires great care. A turtle in water can cut a naked man very dangerously with his flippers, and he must never be taken hold of by his tail. If he is, he will immediately fold his tail to his body, whereby he will hold the man's hand as tight as though it were a vice, and drag him down to the bottom of the sea. Turtles never visit the inside lagoons of islands, unless the entrance is wide and the tide flows freely. They do not like stagnant or warm water, but delight in the fresh spray that dashes on an outer reef. They relish *bêche-de-mer* as much as a Chinaman, and in search of these slugs they will frequent the shallow water at the top of the reef. At these times, wherever the male or bull turtle is found, the female is not far away.

By far the greater number of turtle are taken on shore on low sandy beaches (as at Yu-ne-wai Levu), where they resort to lay their eggs during the night. Full moon is always a favourite time with

them. The female goes on shore, and the male lies out beyond the breakers and watches for his mate. She lands with the high-tide, and returns to sea with the next flood, so she remains ashore several hours. If overtaken by daylight before high water, she will go out to the reef and lie still there waiting for the tide to come in. Thus detained, they are often captured by the natives, as they never attempt to move even when trodden upon by men searching for other fish.

When the turtle lands to lay she goes well up the beach, above highwater mark, frequently under the shadow of trees, and there scratches out a great circular hollow, throwing out the sand with her flippers. As the creature turns herself round and round in the hole it becomes smooth within, like a basin, and about sufficiently deep for the turtle to sink below the level of the surrounding sand. Then in the middle of this pit she digs out a small perpendicular cavity about the depth of a man's arm, and therein deposits her eggs to the number of over a hundred, and filling up the whole excavation, returns to sea. Thus though a man may easily find the track of a turtle, it takes great experience to discover the eggs. Native fishers on bright moonlight nights walk round the beach after high tide and look for the signs of turtle, as the animal leaves a broad track on the sand.

If the fisher finds the tracks of a turtle on the sand, but should not succeed in catching it, he will generally know whether the turtle has been lately on shore there before ; if not, he will look out again for it on the ninth night from that time, and if it does

not come then, on the eighteenth, for if no accident has occurred to it in the meantime it will assuredly return at one of these periods, exactly at the same spot, or somewhere not more than a cable's length to leeward—never to windward. If it should not come back on the eighteenth night from its first appearance, it will never return any more, at least, until the following year.

It struck me as curious that an animal of so stupid an appearance should display so marvellous an instinct in the observance of times and seasons. Moreover, the female turtle are very clever in their concealment of their eggs. If they perceive a man in the neighbourhood, instead of instantly rushing away, with the certainty of capture, they will lie concealed for hours, as though in hope that he may depart without perceiving them.

If escape by this ruse is evidently impossible, by the advance of one of the lords of the creation, they start for the sea beach at a most astonishing rate, and then they are almost always caught by turning them on the back. To the uninitiated in this strange business it would appear hardly feasible for a single man running in heavy sand after an animal weighing three to four hundred pounds to turn it over on its back; yet knack in this matter, like many others, overcomes the apparently impossible.

The manner of a turtle's locomotion on dry land when interfered with is to wriggle by sudden jerks from side to side, making short strokes with its flippers. The fisher takes quick notice of the cant, and turns him over with ease. There can be no

doubt that the most humane way of despatching them is by a sharp axe, but even in that case they will move about for some little time after; and unless the head is taken off close to the base of the skull, it will not so to speak die until decomposition sets in.

The eggs of the turtle are perfectly round and rather smaller than a billiard ball, and without shell, the outer covering being like parchment. The natives eat them, and I tried on several occasions to follow their example. I have determined never to try again. The turtle killed by my brother in Savu Savu Bay contained more than three hundred eggs, but they rarely lay more than half they have at a time. When the young are hatched, which takes place in a month, they are about the size of a large crown piece, perfectly formed, and ready to start on their battle of life, many of them being quickly gobbled up by birds of prey, or the great land-crab to which I have referred.

Among other profitable industries the collection of sponges is not the least important. It is said that the sponges of the Pacific are inferior to those of the Levant or Red Sea. It may be so, but sponges are occasionally met with in the Pacific as large and well-shaped, and apparently as soft, as any to be found in the London market.

To fish for sponges with success requires a good deal of practice, as they are very difficult to recognise in the water when in a live state. They grow on the coral, and very much in the crevices of it, and are not by any means conspicuous, as they look like a part of the stone. When removed they are heavy, slimy,

hard, and as black as tar. The best of them are in the form of a mushroom, and they are found from the size of a man's fist up to two feet in diameter. They usually lie within the lagoons in water of a depth from one to ten fathoms. They are inhabited by animalculæ, which in the process of cleaning are decomposed and washed away. In order to effect this object on a sandy beach where the tide ebbs and flows, a number of forked sticks are driven into the sand, and upon them are fastened slender poles as a sort of framework; from these sponges are suspended by strings, in such a manner that when the tide is in the sponges are floating in it; when it is not they are exposed to the wind and sun. In the latter case the animalculæ die and decay, and by alternate scorchings and washings, the sponge becomes cleaned and bleached as well as softened, in consequence of the removal of the glutinous creatures which had inhabited it. When prepared in this manner the usual way of barter in the islands where they are chiefly obtained is four large sponges for one yard of calico. Sponges are much improved by washing them in hot fresh water strongly impregnated with the *alkali* of wood-ashes.

CHAPTER XII.

A GLIMPSE OF TONGAN HISTORY.

ACCORDING to Mariner the Tongans did not deserve the name Cook gave them, that of the Friendly Islanders. He says that the chiefs intended to treacherously massacre Cook and his company, but the scheme came to nothing on account of differences among themselves as to how their amiable designs should be carried out.

It is probable that the Tongans, always a daring, ambitious, and piratical people, were compelled to keep in check their natural desire to kill the confiding white men, and get possession of the weapons and other useful things which they coveted, in order to increase their power. In referring to Fiji and Samoa, I have pointed out the influence of these people in both groups. Maafu's history and the cause of the rise of the Malietoa family in Samoa are evidences of the 'pushing' tendency of the Tongans. In fact they have been well called the Anglo-Saxons of the South Pacific.

The Tongan Archipelago is composed of at least a hundred islands and islets, comprised between 18° and 20° S. lat., and 174° and 179° W. long. The

three principal islands of Tongatabu, Vavau and Eoa, are alone of any extent, which is in their cases from fifteen to twenty miles in length. Six others, namely, Late, Tofua, Kao, Namuka, Lefuga, and Haano are from five to seven miles in extent. The rest are much smaller. Many of them are in fact only banks of sand and coral, covered with some tufts of trees. Tofua, Kao, and Late are sufficiently high to be distinguished at fifteen or twenty leagues off at sea. Eoa, Namuka, and Vavau are of a moderate height; Targatatu and the rest are all very low—in fact, the highest point at the capital is only a hundred feet above high-water level. I have heard a great many estimates of the population; but I do not think I am very far wrong in guessing it at about 30,000.

Tongatabu is in the form of an irregular crescent, whose convexity faces the south, and the concavity the north, deeply indented by a lagoon of five miles broad and three miles deep. Immense reefs of coral extend six or eight miles off the island on all its north part, and form different channels, with a useful road for any ship that anchors there. Many islets are situated among these coral reefs, the greater number being covered with trees. Eoa lies to the south-east of Tongatabu, a channel of some nine miles separating them. It is about six hundred feet in height, rocky and barren, and has few inhabitants. The principal island of the Namuka Group is rather low, and has a salt-water lake in its centre, without communication with the sea. This extraordinary lake is about a mile and a half broad. To the north

and east of Namuka, the sea is sprinkled with a vast number of islands. They lie scattered around at unequal distances. Most of them are entirely clothed with trees of all sorts, including the cocoa-nut palms and flowered shrubs, and each presents the appearance of a beautiful garden placed in the sea.

The Hapai, Lifuka, and Kotoo Groups call for no special remark. Tofoa, an active and volcanic island to the north-west of Kotoo, in lat. 19° 45′ S., long. 175° 3′ W., is about 2800 feet high. A remarkable lake, as in Taviuni, is said to exist upon it, from which the natives bring small black volcanic pebbles, which are greatly prized, to cover the graves of their friends. This island is covered with trees to its summit, and is about five miles in diameter.

One of the most frequented of the groups is that of Vavau, which lies seventy miles to the north of the Hapai Group. Late Island has a peak about 1800 feet high in the centre of the island, which at one time was a volcano. It is from six to seven miles in circumference. After this summary of the geography of the Tongan Group, I can proceed to other matters.

The Tongans, like the Fijians and Samoans, have had, from time immemorial, a civilisation of their own. They have more moral stamina, energy, and self-reliance than any other existing race in the Pacific. Had they been acquainted formerly with the use of metals, there can be no doubt that they would have subdued all Polynesia.

When Captain Cook was in the islands, the habits of war were little known to the natives; the only quarrels in which they had at that time engaged had

been among the inhabitants of the Fijis. They visited that group for the purpose of getting sandal-wood, and to join the fighting Fijians for their own ends. From the latter they gained a knowledge of improved spears, and bows, and arrows. In Captain Cook's time, this warlike spirit of the Tongans was confined to the young men, who adopted a maxim they attributed to Fiji, that war and strife were the noble employments of men, and ease and pleasure only suitable for the weak and effeminate. Thus, some years after Captain Cook's visit, a certain Tui Hala Fatai set sail with his followers, about 250 in number, for the Fijian island of Lakemba, and first joined one party, then another, robbing, plundering, and murdering the natives, and doing all things necessary for the pomp and ceremonial observance of the precepts of 'glorious war' as they understood it. Not content with 'washing their spears' (as the Zulus have it) with the blood of the unfortunate Fijians, who had fighting enough of their own without the gratuitous assistance of the Tongans, these enterprising gentry took to quarrelling among themselves on Fiji soil. For two years and a half they seem to have had, according to their notions of manly employment, a thoroughly 'good time.' Whether the Fijians relished their visitors and their ways is another question. At any rate, the dislike of the Tongans felt by the Fijians to this day is very easily accounted for. These interesting filibusters returned to Tonga, but not in their own canoes, those of the Fijians being, as I have said, much better. So, very considerately, they made the Fijians a present of the clumsy vessels

in which they had emigrated, and, as exchange is no robbery, took some new and fast-sailing Fiji-built canoes in return.

I am giving a very condensed account of what I know about these remarkable people, but I cannot resist saying that, in view of some of their proceedings, I rather regret having mentioned the fact that they are sometimes dubbed the Anglo-Saxons of the South Pacific.

On his arrival, Hala Fatai found that a certain Togo Ahu, who had long since been King of Tonga, had made himself as disagreeable as possible to his subjects. On one occasion, for instance, he gave orders ('Divine right to rule wrong' was a Tongan tradition, and the orders were instantly obeyed) that twelve of his cooks, who were always in waiting at the public ceremony of his kava-drinking should have their left arms amputated, to gratify his vanity by distinguishing them from other men not occupying so enviable a rank.

A chief of the name of Tubu Neuha and his brother, called Finoo (I am by no means certain of the correct spelling), indignant at the eccentric surgical operations of their king, determined to depose him. They 'deposed' him in a characteristic Tongan fashion.

One evening Tabu Neuha and Finoo, attended by several of their followers, waited on Togo Ahu, as was now and then customary, to pay their respects to him by presents of kava-root (*angona*), cloth, a pig, and several baskets of yams; they then retired. This served as a plausible reason for their being that night in the neighbourhood of the king's house. About

midnight they again repaired to his house with their followers, whom they placed around it as watchful guards, ready to despatch all who might attempt to escape from the place: of these Finoo took the command, while Tubu Neuha entered, armed with his axe, and burning with desire of revenge. As he passed along on either side by the wives and favourite mistresses of the king, the matchless beauties of Tonga, perfumed with the aroma of sandalwood and their necks strung round with wreaths of the freshest flowers, the sanguinary chief could have wept over their fate; but the freedom of his country was at stake, and the opportunity was not to be lost. He sought the mat on which his destined victim lay buried in profound sleep; stood over him for a moment, then resolved that he should know from whom he received his death, he struck him with his hand upon the face. Togo Ahu started up.

'Tis I, Tubu Neuha, that strike!' and a tremendous blow felled him to the ground, never to rise again.

The loyalists rose *en masse;* a battle ensued, and the regicides were repulsed, when Hala Fatai and his Fiji party appeared on the scene and adopted the side of Finoo. Another desperate engagement took place: it lasted three hours, and it is said that Tubu Neuha alone slew on that day (well remembered by tradition here in Tonga) forty royalists with his own hand. This time the rebels were completely victorious, but at the cost of some of their bravest men, and they had to retire to the Hapai Group, of which Finoo was declared king, and after installing Tubu

Neuha as viceroy of Vavau (the chief of which fled to Samoa, hence the Tongan disturbances already referred to), returned to Tongatabu to renew the assault.

In the end Finoo succeeded in making himself master of the greater part of the group, behaved somewhat treacherously to his ally Tubu Neuha, who was assassinated by a natural son of the late king, one Tubu Toa, and divided with the assassin the government of the group. The assassination of Neuha was as dramatic as that of the old king, and the son of man who had been killed by Tubu Neuha, after having struck the body of the dead chief several times, thus addressed it:

'The time of vengeance is come! Thou hast been long enough the chief of Vavau, living in ease and luxury, thou murderer of my father! I would have declared my sentiments long ago if I could have depended on others to second me; not that I feared death by making thee my enemy, but the vengeance of my chief, Tubu Toa, was first to be satisfied, and it was a duty. I owed the spirit of my father to preserve my life as long as possible, that I might have the satisfaction of seeing thee thus lying dead.'

Finoo resided chiefly at Vavaŭ, while Tubu Toa reigned at Tonga, thus the country was divided between them. Shortly before his own death, Finoo's daughter, six or seven years old, fell ill, and ultimately died; and to give some little idea of the religion of these people not many years before the introduction of Christianity, I extract the following from Mariner's account of his visit to Tonga in the early part of this

century (the year would be about 1808). The little girl was removed from her father's house to another inside a fencing consecrated to Talie Tabu, the patron god of the kings of Tonga.

'Almost every morning a hog was killed, dressed, and presented before the house as an offering to the god, that he might spare her life for the sake of Finoo.' The divinity was thus invoked: 'Here thou seest assembled Finoo and his chiefs, and the principal *matabooles* of thy favoured land: thou seest them humbled before thee. We pray thee not to be merciless, but spare the life of the woman for the sake of her father who has always been attentive to every religious ceremony; but if thy anger is justly excited by some crime or misdemeanour committed by any other of us who are here assembled, we entreat thee to inflict on the guilty one the punishment he merits, and not to let go thy vengeance on one who was born but as yesterday. For our own parts, why do we wish to live but for the sake of Finoo? But if his family is afflicted, we are all afflicted, innocent as well as guilty. How canst thou be merciless? Dost thou not see here Finoo? And is not Afoo here, who descended from ancient Tonga chiefs, now in Bolotoo (or paradise)? And is not Fotoo here, and did he not descend from Moumoua, formerly king (or Tua) of Tonga? And is not A'lo here, and Nine'apo, and Too'bo?—then why art thou merciless? Have regard for Finoo, and save the life of his daughter.'

The funeral ceremonies of this child were remarkable for rejoicing signs instead of mourning being adopted at the conclusion of the rites, Mariner thinks

to insult the god who had robbed Finoo of his dearly loved one. After the body had been laid out and washed with oil and water, it was anointed with sandal-wood and oil, and then wrapped in fourteen or fifteen yards of fine East India muslin, which had belonged to the officers of the wrecked English ship which brought Mariner to Tonga. It was next laid in a large cedar chest, and over the body were strewn wreaths of bright flowers. The corpse lay in state for twenty days, after which it was deposited inside a house at the top of the grave, where the grieving father could always gaze at it. Combats of men and women, with the usual extravagant banquets of kava-drinking, wound up the first attempt at funeral reform in Tonga, for though the wives were rarely strangled at great persons' deaths as in Fiji, there was as a rule any quantity of demonstrative howling, and mutilations of arms, fingers, and toes were very common.

Finoo being taken ill himself shortly after the funeral, one of his illegitimate children was strangled as a sacrifice to the gods; but all in vain. He followed his little daughter in a very few days.

The ceremonies at his obsequies were of the usual South Pacific character. The chiefs paraded up and down with a wild and agitated step, spinning and whirling the club about, striking themselves with the edge of it two or three times violently upon the top and back of the head (the natives of Coral Lands know very well how to avoid the chief arteries), and then suddenly stopping, looking steadfastly at the instrument spattered with blood, and exclaiming:

'Alas, my club! who could have said that you would have done this kind office for me, and enabled me thus to evince a testimony of my respect for Finoo. Never, no, never, can you tear open the brains of his enemies! Alas! what a great and mighty warrior has fallen! O Finoo! cease to suspect my loyalty! be convinced of my fidelity! But what absurdity am I talking? If I had appeared treacherous in your sight, I should have met the fate of those numerous warriors who have fallen victims to your just revenge, but do not think, Finoo, that I reproach you: no, I wish only to convince you of my innocence, for who that has thoughts of harming his chiefs shall grow white-headed like me. O cruel gods! to deprive us of our father, of our only hope, for whom alone we wished to live! We have, indeed, other chiefs; but they are only chiefs in rank, and not like you, alas, great and mighty in war!'

Finoo was reckless and ambitious, a born ruler of men. Mariner says he would frequently burst out in speeches like the following:

'Oh that the gods would make me King of England! There is not an island in the whole world, however small, but what I would then subject to my power. The King of England does not deserve the dominions he enjoys; possessed of so many great ships, why does he suffer such petty islands as those of Tonga continually to insult his people with acts of treachery? Were I he, would I send tamely to *ask* for yams and pigs? No! I would come down with the front of battle, and with the thunder of Botolane [a Tongan name for the noise of the cannon]. I

would show who ought to be the chief. None but men of enterprising spirits should be in possession of guns. Let such rule the earth, and be those their vassals who can bear to submit to such insults unrevenged.'

Finoo would never listen to the arguments in favour of Christianity. He said its precepts would interfere with his absolute despotism. The first missionaries who landed in Tonga were all killed by the natives, the majority by order of the King, in consequence of an English runaway convict, who had settled in the island, having quarrelled with them over an iron pot, denouncing them to the natives as witch-doctors, and having introduced a mortality, then raging, for their own ends. This mission-hating murderer was as fine a specimen of the advanced anti-clerical party as I have ever heard of.

In the days of heathen Tonga, great importance was attached to the invocation of the gods and the inspiration of the priests. The night previous to the consultation of the oracle, the chief ordered his cooks to kill and prepare a hog, and procure a basket of yams, and two bunches of ripe plantains. These things being got ready, the next morning they were carried to the place where the priest resided. The chiefs and *matabooles* clothed themselves in mats, and repaired to the place where the priest was to be found; if at a house, the priest seated himself just within the eaves (the Tongan houses resemble the Samoan in being open all round, about four feet from the ground); if at a distance, he seated himself on any convenient

spot of ground, with the *matabooles* on either hand, so as to form a sort of a circle. In this space, at the bottom of the circle, sat the man who prepared the *kava*, the root being previously chewed by the cooks, attendants, and others who sat behind him; behind these again sat the chiefs among the people. The chiefs occupied this retired and humble station on account of the sacredness of the occasion, conceiving that such modest demeanour must be acceptable to the gods.

As soon as they were all seated, the priest was considered inspired, the god being supposed to exist within him, and speak through him from that minute. He sat for a considerable time in silence, with his hands clasped before him; his eyes were cast down, and he remained perfectly still. During the time that the victuals were being shared out, and the *kava* prepared, the *matabooles* sometimes used to begin to consult him; sometimes he would answer them, at other times not. In any case, he used to remain with his eyes cast down. Frequently he would not answer a word till the repast was finished and the *kava* also. When he did speak, he would begin in a very low and unnatural voice, which used gradually to rise to its natural pitch, and now and again a little above it. All that he said was supposed to be the inspiration of the god, and he spoke in the first person as if he were the god.

All this was done generally without any apparent emotion, but sometimes his countenance became fierce and his whole frame agitated with inward feeling: he was seized with a universal trembling, the per-

spiration would break out on his forehead, and his lips, turning black, become convulsed. At length tears would start in floods from his eyes, his breast would heave with the most profound emotion, and his utterance become choked. Then these symptoms would gradually subside. It should be mentioned, however, on the authority of Mariner and other writers, that before the paroxysm came on, he would eat as much as four hungry men could possibly devour. The fit having gone off, he would remain for a time calm, and then take up a club that was placed by him for the purpose, and regard it attentively ; he would look to the left, and then to the right, then suddenly raising the club, he would, after a moment's pause, strike the ground : immediately the god was supposed to leave him, and he would rise up and retire to the people at the back of the King.

There was no assumed agitation for the purposes of popular deception on the part of these Tongan priests. It was the result of a strong effort of the will, and the mind thus given to a certain defined course of action controlled the whole body. The records of every religion bear a common testimony to the truth of these religious phenomena, and they range from the visions of St. Paul, or the ecstasies of St. Bonaventure, down to the 'waltzing around' of American shakers.

Tongan hospitality is as thorough as their other national characteristics. Some seventy or eighty years ago, when they first made the acquaintance of white men, they were intensely puzzled by what they considered the selfishness of the white man's way of living in procuring everything for himself and family

by purchase, and only allowing his friends to partake of his good things by invitation. They used to remark that the Tongan custom was far better; that they had nothing to do when they felt hungry or thirsty, but to go into any house where eating and drinking was going forward, sit down with the company without invitation, and partake of what they had. The selfish isolation of the *papalagis* has passed into a Tongan proverb, and when any stranger comes into their houses to eat with them, they will sometimes say jocosely:

'No! we shall treat you after the white man's manner; go home and eat what *you* have got, and we shall eat what *we* have got.'

England at one time was almost Tongan in this matter of open-hearted hospitality, even if it was confined to the monasteries. When we became 'reformed,' however, we did away with the monasteries and built workhouses—to the great satisfaction of the hungry poor, and complete abolition, as we all know, of uncalled-for voluntary charity.

Mariner tells us that when Captain Cook visited the Tongans cannibalism was scarcely thought of among them, but that their interference in Fijian affairs soon taught it to them. A famine which happened some time after the Fiji invasion rendered the innovation in the matter of diet almost necessary, and about seventy years ago there can be no doubt they did occasionally eat their prisoners. But the new-fangled Fijian ideas were never permanently established as Tongan habits. In this regard they seem to have been a race standing midway between

the peaceful Samoans and the bloodthirsty Fiji cannibals of the 'good old times,' before the much-abused missionary reached the latter group.

The Tongans have a variety of traditions, many of which are very interesting. I give two of them, the first of which will serve perhaps to form the basis of a Christmas moral story for young folk, with some such title as 'The Greedy Giant, or Gluttony's Reward.'

Once upon a time, there was a Tongan adventurer named Cau Moola, who desired to 'rectify some frontiers' belonging to the Fijians. If he had succeeded in his benevolent purpose, for which he would have 'accepted' canoes and other things in payment, he would then have returned to his native group and shown practically what advance he had made in the art of fighting by his residence in distant Fiji. Contrary winds, however, prevented his accomplishment of the 'shortest passage on record,' and he and his fellow-politicians (shall I say financiers?) had to remain for a space on an island called Lotooma. Received right hospitably by the natives ('where ignorance is bliss, 'tis folly to be wise'—especially if fighting men are scarce), the Tongans were shown some very big bones, and this is how they say those bones came there.

Many years ago, before men of common stature lived at Tonga, two enormous giants resided there, who happening on some occasion to offend their god, he punished them by causing a scarcity on all the Tonga islands, which obliged the giants to go and seek food elsewhere. As they were vastly above the

ordinary size of the sons of men nowadays, they were able with the greatest imaginable ease to stride from one island to another, provided the distance was not more than about a couple of miles; at all events their stature enabled them to wade through the sea without danger, the water in general not coming higher than their knees, and in the deepest places not higher than their hips. Thus situated, no alternative was left them but to splash through the water in search of a more fruitful soil. At length they came in sight of the island of Lotooma, and viewing it at a distance with hungry eyes, one of them thought that this small island could not supply more food than would be sufficient for himself at one meal, and resolved therefore wisely, out of pure consideration for his own stomach, to make an end of his companion: this he accomplished—by what process tradition does not say.

When he arrived at Lotooma he was no doubt very hungry, but at the same time very sleepy; so resolving to have just forty winks, he made a pillow of Lotooma, and not caring to lie all night in the water (for it was eventide when he decided on his nap), he stretched his legs over to the island of Fortuna, making a sort of bridge from one place to the other. By-and-by he snored to such a degree that both islands, particularly Lotooma, were shaken as if by an earthquake, much to the alarm of the inhabitants.

The people of the latter island being roused from their slumbers by this unreasonable and extraordinary noise, repaired to the place where the head of the giant lay, and discovering that he was fast asleep,

determined on killing him, lest on awaking he might eat them all up. 'Defence, not defiance,' was their maxim. Every man armed himself with an axe, and at a given signal they struck the giant's head at the same moment. Up he started with a tremendous roar, and recovering his feet, stood aloft on the island of Lotooma; but falling again with his head and body in the sea, and being unable to recover himself, he was drowned, his feet remaining on dry land. As evidence of these facts, the Lotooma people showed our Tongan friend (since dead) two enormous bones, which, by the way, were supposed by more scientific observers to be the relics of some marine monster.

The second story is also one of Cau Moola's, and relates to the enormous lizard he heard of when diplomatically engaged (with troops) in Fiji. The natives of Bau in that group told him that on one occasion when sleeping on the beach, they saw by the light of the moon a gigantic lizard leap out of the water. They were aroused from their slumbers by the screams of one of their companions, whom they afterwards missed. Next morning a young lad bathing in the sea was snatched up, and a few days later a woman was similarly destroyed. The Fijians were now in arms, and threw stones into the bay. The animal being disturbed rushed out, when he was pursued by a number of men who threw spears at him; but these were of no avail, as his hard scales proved impenetrable to their weapons. This confirmed them in their original idea that the animal was a god, sent as a punishment for some offence they had committed. After he had destroyed about nine or ten people in

the island, an old warrior, who was sceptical as to this animal's divinity, noticed that he came ashore every morning at one particular place, near which he concealed himself.

Between the beach and the sea was a large tree, and the old man's plan was to procure a long rope, and passing it over a strong branch of this tree, to let one end, at which there was a running noose, hang near the ground, whilst the other end was to be in the possession of about fourteen or fifteen strong men concealed at a little distance in the high grass. When next the lizard-shaped 'god' made his appearance, he rushed towards the veteran, who retired to his station behind the noose. The animal put his jaws through it, the signal was given, and the cord drawn tight. The active Fijians soon commenced to beat him about the head and pierce him wherever they could, until, as they described it to the Tongan filibuster, 'After much hard work he was quite dead.' Their toil over, they resolved at once to see if he was good for a meal; and selecting the parts they thought the tenderest, they baked them, and doubtless had a fine dinner off a wandering crocodile. According to a New Orleans journal, a fowl stuffed with dynamite is placed near an alligator's resort, and then the editor says sadly, 'When that alligator indulges in that poultry, he knows his place no more.' According to the Tongan tradition, the Fijian's simple noose was too much for the 'big lizard' from the East Indies.

CHAPTER XIII.

TONGAN TRADITIONS.

As in Fiji, rank is very strictly observed in Tonga. In the old days there existed two chiefs in that group who claimed a sort of divine power; these were the Tuitonga and Veachi, the first of course meaning chief of Tonga, which island has always been considered the most important and noble of all the Tongan Group. In Tonga all the greatest chiefs resided, and were buried near the tombs of their ancestors, and this is how it is that the appellation *tabu* was given it—the latter word meaning sacred or holy.

Tuitonga and Veachi were both supposed to be descended from chief gods, who had formerly visited Tonga. The respect formerly shown to Tuitonga and his high rank in society were entirely of a religious nature, and in secular matters the king was supreme. Once a year (about October), the first-fruits were offered to Tuitonga. There were peculiarities in the ceremonies of his marriage and burial. Moreover, Tuitonga was not circumcised as the other men were; nor did he ever tattoo. Again, he was spoken of

differently, and words were exclusively reserved for him, and only used in his regard.

After the nobles came the *matabooles*, who seem to have been the business agents of the aristocracy. Certain professions were hereditary, and to some extent this, I believe, continues to the present day. These are canoe builders, cutters of whale's teeth ornaments, and superintendents of funeral rites. All of which were followed by *matabooles*, or the class immediately below that very important body of men.

Old persons of both sexes have from time immemorial been reverenced in Tonga, and the first moral and religious duty impressed on a Tongan was to reverence the gods, chiefs, and aged persons. Women have always been treated in Tonga with the greatest respect, and rank descends through them.

The old religion of the Tongans was really a complicated piece of heathenism. It was based on gods who had existed from all eternity ; but there were other degrees of gods of inferior rank, these being mainly recruited from deceased chiefs and *matabooles*. The nobles and *matabooles* were allowed to possess souls, but not the *tooas*, or common people, for whom there was no future after death. They maintained that the human soul during life is not a distinct essence from the body, but only the more ethereal part of it, which exists in Bolotoo (or paradise) in the form and likeness of the body the moment after death. Here is a curious approach to the Christian doctrine of the resurrection of the body. The Tongans believe firmly in supernatural appearances of the gods, and that they occasionally use the bodies of animals as

their earthly covering; at other times they would appear to mortals in all their glory. Human merit or virtue consisted chiefly in paying respect to gods, nobles, and the aged, in defending one's hereditary rights, in honour, justice, patriotism, friendship, meekness, modesty, fidelity of married women, parental and filial love, observance of all religious ceremonies, and forbearance.

All rewards for virtue and punishment for vice are bestowed on men in this world only, Bolotoo being considered a sort of place to which rank entitled a man, more than a paradise of delights as a reward for a good life. Killing servants, or one of the lower classes who had given provocation, and theft of property not consecrated, were considered matters of indifference.

Bolotoo was supposed to be an island lying to the north-west. It was said to be much larger than all their own islands put together, was well stocked with all kinds of useful and ornamental plants, and the whole atmosphere was redolent with the scent of flowers. Birds of gorgeous plumage carolled ceaselessly in Bolotoo, and of every variety of food there was an inexhaustible supply; for as soon as a hog was killed, another one immediately took his place. The Tongans used to tell a story of one of their canoes, which was driven by stress of weather to Bolotoo. The men were ignorant of the place they had reached, and seeing the country abound in all sorts of fruits, the crew landed, and proceeded to pluck some bread-fruit; but, to their unspeakable astonishment, they could no more lay hold of it than if it were a shadow.

They walked through the trunks of the trees and passed through the substance of the houses without feeling any resistance. They at length saw some of the gods, who recommended them to go away immediately, as they had no proper food for them, and promised them a fair wind and a speedy passage. They accordingly put directly to sea, and in two days' sailing with a tremendous velocity they arrived at Samoa. Here they stayed for two or three days, and soon afterwards reached Tonga, where in course of a short time they all died, not as a punishment, but as a natural consequence, the air of Bolotoo being the certain cause of a speedy death.

The Tongan gods were as follows: Tali-Toobo (literally, 'Wait there, Toobo'). This personage was a god of war. Tuifua Bolotoo, or chief of all Bolotoo, and supreme god of that place. Alo Alo, (literally, 'to fan'), who took charge of wind, weather, rain and harvests. Tangaloa, god of artificers and arts; and a few others. The Tongan account of the creation is very much akin to that given by the Maori of New Zealand.

One day, many years ago, Tangaloa, intent on fishing, let down his hook and line from the sky into the wide expanse of ocean that then only existed. Suddenly he felt a great resistance, and believing that he had caught a gigantic fish, he exerted his utmost strength, and presently there appeared above the surface several points of rock, which increased in number and extent the more he drew in his line. The rocky bottom of the ocean in which it was now evident his hook had caught was thus fast advancing to the sur-

face, and would have made one vast continent, when unfortunately the line broke, and the islands of Tonga remained to show the imperfection of Tongaloa's earth-fishing. The rock in which the hook was fixed was already above the surface, and used to be shown to the curious in one of the islands. The hook was in the possession of the Tuitonga family till about a hundred years ago, when it was accidentally burnt with the house in which it was kept. Tongaloa soon made his islands something like Bolotoo, but of course very inferior, the trees, flowers, and plants being subject to decay and death. Being willing that Tonga should also be inhabited by intelligent beings, he commanded his two sons thus (I give, as near as possible, a literal translation of the actual words of the Tongan tradition, as told Mr. Mariner seventy-four years ago):

'"Go and take with you your wives, and dwell in the world at Tonga. Divide the land into two portions, and dwell separately from each other."

'They departed accordingly. The name of the eldest was Toobo, and the name of the youngest was Vaca-acowooli, who was an exceeding wise young man, for it was he who first formed axes, and invented beads, and cloth, and looking-glasses. The young man named Toobo acted very differently, being very indolent, sauntering about, and sleeping, and envying very much the works of his brother. Tired at length with begging his goods, he bethought himself to kill him, but concealed his wicked intention. He accordingly met his brother, walking, and beat him till he was dead. At that time their father came from

Bolootoo, with exceeding great anger, and asked him:

'"Why have you killed your brother? Could you not work like him? O thou wicked one! Begone! go with my commands to the family of Vaca-acow-ooli, and tell them to come hither."

'Being accordingly come, Tongaloa straightway ordered them thus:

'"Put your canoes to sea, and sail to the east, to the great land which is there, and take up your abode there. Be your skins white, like your minds, for your minds are pure; you shall be wise, making axes, and all riches whatsoever, and shall have large canoes. I will go myself, and command the wind to blow from your land to Tonga, but they (the Tonga people) shall not be able to go to you with their bad canoes."

'Tongaloa then spoke thus to the others:

'"You shall be black because your minds are bad, and shall be destitute; you shall not be wise in useful things, neither shall you go to the great land of your brothers. How can you go with your bad canoes? But your brothers shall come to Tonga, and trade with you as they please."'

Mr. Mariner tells us he took particular pains to make inquiries respecting the foregoing tradition, and found that although the chiefs and *matabooles* were acquainted with it, the bulk of the people were entirely ignorant of it. This led him at first to suspect that the chiefs had obtained the leading facts from the missionaries that had stayed a short time previously in the group; but the oldest men affirmed strongly

that it was an ancient traditionary record, and founded on truth. It agrees with many of the Fijian and Samoan legends, in which, as I have pointed out, there is a strong Mosaic element, and I am inclined to think that the story is correctly described as veritable Tongan tradition of great antiquity. It certainly seems strange that they should believe an account which serves to make them a degraded race, the cursed descendants of the murderer of his brother.

The chastity of the married women was considered of the highest importance: divorce, however, was a common practice, and a woman thus divorced would marry again. As in Fiji, prostitution was simply unknown, the men being generally very true to their wives.

Children were occasionally strangled as sacrifices to the god, but with the greatest reluctance, as the Tongans have been for centuries most devoted parents. The chief widow of the Tuitonga was, however, strangled on the day of her husband's burial, that she might be interred with him. The funeral of a Tuitonga was performed with marked ceremonial, the peculiarities of which may be described here.

The day after his death, which was the day of the burial, every individual in every island the news had reached—man, woman, and child—had the head closely shaved; this is a peculiarity, and so is the custom of depositing some of his most valuable property along with the body in the grave, such as beads, whales' teeth, Samoa mats, etc. The time of mourning for a Tuitonga was four months. The *tabu*

for touching his body or anything he had on when he died, extended to at least ten months. Every man would neglect to shave his beard for at least one month, and during that time merely oiled his body and not his head.

In the afternoon of the day of burial, the body being already in the *fytoca* (or burial-place), the men, women, and children, all bearing torches, used to sit down at about eighty yards from the grave. The assemblage being complete and quiet, one of the female mourners would come out of the *fytoca*, and call out to the people, 'Arise ye, and approach;' whereupon the people would get up, and advancing about forty yards, would again sit down.

Two men from behind the grave would now begin to blow conch-shells, and six others, with large lighted torches about six feet high and six inches thick, would descend from the raised *fytoca* and walk round one after the other several times, waving their flaming torches in the air.

After this ceremony these six leaders would ascend the mount again, and the moment they did so the people issued *en masse*, and following the six men with the big torches, ascended the mount in single file. As they passed the back of the grave the first six men would deposit their extinguished torches on the ground, an example which was followed by the others. The place was then cleared; the people separated according to their localities, and repaired to their temporary homes.

Soon after dark certain persons stationed at the grave began again to sound the conch, while others

chanted, partly in an unknown language and partly in Samoan, a sort of song. The natives could give no account of what this language was, nor how they originally came to learn the words. While this was going on, about sixty men would assemble near the grave for the performance of a ceremony which I suppose has no parallel in the burial rites of the world. It being perfectly dark, the men would approach the mount and pay their devotions to the goddess Cloacina, after which they retired to their homes. At daybreak next morning all the women of the first rank, the wives and daughters of the greatest chiefs, would assemble, and with expressions of the most profound humility would make the place perfectly clean; and this extraordinary ceremony was repeated for fourteen nights, as was that of the burning torches. With these singular exceptions, the funeral of a Tui-tonga was identical with that of a Tongan king.

CHAPTER XIV.

NEUTRAL TONGA.

The present condition of Tonga is a very satisfactory one; the soil, it is almost needless to add, is inexhaustibly fertile, and it is also industriously cultivated, and intersected by good roads. Tonga is a succession of gardens, and want, beggary, or squalor are unknown. All the people are clothed, all read and write, all are professed Christians. They still retain a good deal of their old Tongan pride, but are courteous to strangers.

The Government is a monarchy, the reigning King being George of Tonga, who is assisted by a Council, or Parliament. On each of the great islands there resides a governor. These are men of intelligence who speak English, dress well, and live in imported houses of the European fashion. The Governor of Vavau in 1874 was named David—all the Tongans take great delight in scriptural, or English names. He was a man of huge stature and majestic presence, and looked very well in a handsome uniform he had made for him in Sydney, at a cost of about £200. A friend of mine told me the following

curious account of this personage with whom he stayed. David's house would be regarded in the Australian colonies as a fitting residence for any high official below the rank of a Viceroy. It is constructed of imported materials, all the interior panelled and polished; the furniture of every room being elegant and costly, and imported from New South Wales. In the centre of the building is a large dining hall with stained glass doors at either end, which is only used on state occasions. Here the table is laid with every requisite, fine linen, plate, and cut glass. The cook is a Chinaman, the butler a negro. A better, or more elegantly served dinner one would scarcely expect in Sydney: everything was in profusion, even to champagne and soda-water. This David, like all his colleagues, apes the manners of a British officer. One remark he made was very characteristic of the man. My friend perceived on a Sunday afternoon that he did not leave the house, although his people were all at church for the second time. He inquired the reason, and the Governor replied, 'I have been this morning; too much church is not good. I have been told that English gentlemen do not go to church more than once a day. We got our religion and laws from the English. Why then should we not imitate their religious customs?'

The religion referred to is that of the Protestant missionaries, and, of course, the established religion is Protestant; but toleration of all other creeds is the rule in Tonga, and no oppression of minorities is permitted. It is a far cry from Livadia to Tongatabu, but 'Holy' Russia might take a lesson from

the 'savages' of the South Sea, and possibly be able to reduce her Polish garrisons.

The Tongan laws are generally just, and are very strictly enforced. The statutes are printed, and distinctly understood by all the people. There is a strong flavour of Sabbatarianism about some of the edicts, which of course indicates their origin; but it seems to me that it is far better for the Tongans to hold curiously strict notions as to how to conduct themselves on the first day of the week—or, as they would call it, in Jewish parlance, the Sabbath—than to strangle children in sacrifice to heathen deities.

The laws of Tonga forbid the sale of land to foreigners, but it is permitted to be leased on such liberal conditions and for so long a term as to be tantamount to an actual sale. All traders, planters, or permanent foreign residents not in the service of the Government, are obliged to take out a license. Spirits and some other articles pay a heavy duty. All the people contribute to the support of the state, the tax being on an adult male about six dollars per annum.

All the great islands are traversed by broad roads laid out by a European engineer. They are formed and kept in repair by the labour of convicted criminals. There is an efficient police force, and for the defence of the country all able-bodied men are supplied with arms (*i.e.*, a musket and bayonet), and are required to attend drill twice a week. The musketry instructors are generally Europeans of experience, and the other European servants of the Government, excluding those holding very high

office, are the King's private secretary, a land-surveyor, a surgeon, and many skilled mechanics.

The following account of the opening of the Tongan Parliament, in July of last year, will show the civilisation of the Tongans better than pages of comment:

The Tongan Parliament was opened by King George on Friday, the 19th July. Amongst those assembled were A. P. Maudsley, Esq., H. B. M. Consul and Deputy Commissioner; D. Wilkinson, Esq.; several of the leading Europeans; the Rev. S. W. Baker and family, and Father Lamarge. The Parliament met in the Supreme Court-house, and at the end of the building a daïs had been erected, with a canopy, scarlet curtains, hangings, etc., over which a carved design of the Tongan coat of arms had been suspended. On the daïs the state chair from the King's reception-room was used as a kind of throne. A little after ten a.m., the usher announced the arrival of his Majesty, and the whole assembly rose to receive him. His Majesty was accompanied by his aide-de-camp and his grandson Prince W. T. Gu. His Majesty was dressed in the uniform of General of the Tongan Guards, a scarlet tunic with gold trimmings, black trousers and gold stripe. His aide-de-camp was also dressed in Tongan uniform as well as his grandson, several ministers were dressed in the Civil Service uniform, but some were attired most grotesquely. His Majesty having taken his seat, the assembly sat down; and his Majesty then arose, and after several words of congratulation to those present, read his speech, which was as follows:

'I am thankful to be permitted to open this the first Parliament under the new Constitution, and I rejoice that so many of the nobles have been spared to take part in this our first meeting, and also to see to-day the representatives of the people present, this being the first time they have ever taken part in any of our proceedings.

'We miss to-day the presence of Jasaia Lanjii, late Governor of Haubai, and Nafitatai Tubautoutai, late Governor of Vavau (generally known by the name of Matikitaga); they are no longer with us.

'Since our last Parliament meeting, I have entered into a treaty with his Imperial Majesty the Emperor William of Germany, and thus Tonga is now recognised as one of the family of nations, though perhaps the smallest; and who does not thank that good old King for his kindness to Tonga?

'The Governor of Fiji has recently been here, and has made proposals of a treaty which will be laid before you. I hear he is now on his way to England. I trust her Majesty the Queen of England, Victoria, will be graciously pleased to ratify the same.'

After having wished the Parliament the Divine guidance in their directions, his Majesty bowed and retired.

Both on coming to and returning from the Legislative Assembly a royal salute of twenty-one guns was fired.

At the commencement of the meeting a grand present was made by the people of Tongatabu to the people of Haubai and Vavau, consisting of some 256,100 yams. Since then almost every high chief

has made a present of yams, so that something like half a million of yams must have been given to the Haubai and Vavau people. This is not bad for a people who only four months before were in a state of famine.

The result of this session is thus described in a letter of Mr. Wilkinson to the *Fiji Times:*

'The Parliament, which opened on the 19th of July, continued its session until the 17th of September, when it was formally closed, as it had been opened, by his Majesty the King.

'Many of the legislators and chiefs say it has been the best and most important Parliament they have ever had. 1st. Because there has been little or no control from without. It is true that letters and communications were occasionally received from certain quarters, but report says that as a rule they were read, refolded, enveloped, and carefully placed under the president's blotting-pad. And 2ndly, because they have awakened to the fact that they ought to legislate for the welfare of the people and that which suits Tonga, rather than simply to introduce the customs of other countries and their forms of civilisation, without first considering as well their necessity and adaptability to their own race, as their practicability.

'Some of their sumptuary laws have been either altogether abolished or considerably modified.

'The law prohibiting the manufacturing and wearing of native cloth and the clothing law are abolished. Men and women can now wear any kind of clothing they choose, on every occasion, within doors or without. All that is required is that they shall be decent,

excepting perhaps in the case of the church at Nukualofa, where the men must dress in coat, trousers, shoes, etc., and the women like their white sisters, with dresses, bonnets, etc. Anyone who, from disinclination or inability, does not or cannot comply with this regulation, must be content to worship outside, or in the porches. The prohibition against women smoking has been considerably modified. This, it is thought, will cause a falling off in the revenue from the score of fines. Women prisoners with children are not to work in the regular gangs, but are to be sent to their homes to earn their fines. A new marriage and divorce law, a law against debts (which had become a terrible evil), and which limits the amount recoverable before any court to five dollars, and a liquor law, have been passed, the public-house licensing law having been considerably modified.

'Provision is to be made to separate persons afflicted with contagious diseases from the rest of the people. The old currency law is to be strictly adhered to. This is meant to prevent as far as possible the unlimited introduction of Chilian and other inferior coin, which is already felt to very seriously cripple business and commercial transactions.

'A finance commission has been appointed to inquire into and organise the Finance and Treasury Department, and the Government are trying to secure as their chief secretary the services of a highly respectable gentleman, of long standing in connection with one of the firms in Tonga. A tariff and *ad*

valorem duty law have been passed, but it is said will not be proclaimed till the appliances are ready for carrying out its provisions. Several excellent Tongan customs relative to lands, tribes, and status of the people, are to be restored. It is found that the relations of landlord and tenant are not understood and do not work, and it is reported that the Government has restored to their rightful owners the township and village sites, so that each man is to enjoy his own homestead. And the land tenure, which is found to be very unsatisfactory, is to be modified. . . (The original Tongan laws of land tenure approached those of Fiji, and the action of the Tongan Parliament has evidently been to return to the "old paths") . . .

'The Constitution, the object or meaning of which all, from the highest downwards, declare they do not understand, was, with the consent of the King, discussed during the session; and it is said a strong recommendation was made that it be abolished, and one more suitable, and that would be understood, substituted.

'On the 30th September, an agreement for a treaty between England and Tonga was concluded and signed by His Majesty the King and A. P. Maudsley, Esq., Her Majesty's Deputy Commissioner for Tonga. It contains but four clauses, which provide simply that political and commercial amity between the two countries shall be maintained, and a mutual extradition of criminals clause. An urgent request from the King that it may form the basis of a permanent treaty has been forwarded home to the Secretary for Foreign Affairs.

'It is to be regretted that the clause for steam communication between Fiji and Tonga was at the request of the King struck out. It was feared that the state of their finances would not justify such a step yet. But the visit of his Excellency the Governor to Tonga is regarded in the most satisfactory light; in fact, hailed by all the people, from the King downwards, "as the beginning of a new epoch of good." The King said one day in an assembly, "His Excellency's visit has already begun to have fruit, and I believe our children will be thankful to the Queen of England for sending so true a chief to visit us and instruct us; but then," he said, "what else but good and help have we ever received from England?"'

The German Government have a treaty with King George, and, I believe, the permanent treaty with her Majesty, referred to by Mr. Wilkinson, has been ratified.

In connection with Germany, it may be mentioned that when the Franco-Prussian War broke out in 1870, the Tongan King issued a solemn proclamation of neutrality! Whether the 'inspired press' of France and Germany have continued ever since to denounce the 'perfidious selfishness' of this South Sea Group I do not know.

As in the case of Samoa, the trade of Tonga is practically a monopoly of the Hamburg house of Godeffroy, who here, as elsewhere, mainly confine their attentions to copra. Coffee, arrowroot, and tapioca are not forgotten, and of these there are, or were some two years ago, very successful plantations.

A few statistics of Tonga produce imported into Levuka, Fiji, for the purpose of re-exportation to Europe (nearly all of it went to Germany), will demonstrate that the Tongan indirect trade in Fiji was anything but contemptible in the year 1878. The Tongan copra amounted to 1808 tons, or £27,120; candle-nuts, 117½ tons, or £1175; and cotton to the amount of 10½ tons, 84 bags in seed, or £350.

The *masi*, or *tappa*-tree, is extensively cultivated in Tonga. It is propagated by cuttings, two feet or three feet apart in plantations. It is allowed to grow from ten to fifteen feet high, when it is about the thickness of a gun-barrel. The fibres growing wild in the Friendly Islands are as numerous as those in Fiji. One of the most beautiful of the raw materials to be met with in the Pacific can be obtained from the stalks of the *puraka* plant, a gigantic species of *arum*, of which the leaves are as much as six feet long by four feet in width, and the root sometimes as large as a five-gallon keg. From this fibre some beautiful fabrics are made; a sample of it was many years ago sent home here and made into a bonnet, and presented to the Queen. An endeavour was made at the time to introduce it in the London market, but it now seems to be forgotten.

In the Friendly Islands, as well as in all the neighbouring groups, great quantities of the *ti*, or dragon-tree, are found. The root when cooked contains a most extraordinary quantity of saccharine matter; indeed, it seems as if it had been boiled in syrup. Rum is distilled from it in the Friendly Islands, as

well as from the sugar-cane. What applies, however, to Fiji applies also to Tonga for the most part, and a repetition of the riches of the Pacific groups is unnecessary. Some fine day my countrymen will understand and appreciate them. Until quite recently we have had an incurable preference for investments in the loans of South American republics, or for lending our money at high rates of interest to the 'sick man' by the Bosphorus.

CHAPTER XV.

JACKSON OF 'FRISCO.

THE characters and histories of some of the better class of white adventurers who roam from island to island in the wide Pacific, now trading at one place and settling down for a time only to move away when the first opportunity offers, are subjects of the greatest interest. The lives of all these men are even more decidedly romantic than those of the beach-combers, and if it were possible to collect a faithful record of their adventures, they would make a volume which for interesting matter would have no rival in the circulating libraries. I have given a sketch of what is known of 'Bully Hayes,' but the 'inside track' of that gentleman is, I fear, lost for ever to the world. Perhaps, after all, if it were published, no lasting good would come of it, for the daily newspapers are constantly telling us that the cheap editions of lives of highwaymen often induce weak-minded youths to emulate the deeds of Dick Turpin and Claude Duval, with the after-result of their learning a little of the interior economy of one of her Majesty's gaols. The well-wishers of Polynesia are

not remarkably anxious for a duplicate Captain Hayes, still less for the feeble efforts of would-be imitators of that deceased mariner's career. 'Blackbirders' are pretty nearly extinct, and even the comparatively harmless beachcomber is doomed; but some of the wanderers in the great South Sea are of a different stamp from either of these classes. They are gentlemen of the Robinson Crusoe order, who have taken an extraordinary interest in the islands, and though eking out a hard-earned living by cruising around generally in their own small craft, have by no means abetted in the demoralisation of the natives. It would be absurd to pretend that there are many of these men in the Pacific, but there are a few, and it is just as well to show the silver lining to the very dark cloud with which unprincipled white traders have cursed the Southern Sea. To any one who has studied life in Polynesia, the influence of San Francisco must be apparent. It is certainly a very far cry from Tahiti to the City of the Golden Gate, but the three-masted centre-board schooners which hail from California do a regular trade with the Society and other islands, and are now pushing their cargoes of Oregon lumber (the 'red wood' as it is called) into Fiji and Samoa. There can be no doubt that Mr. J. B. M. Stewart and others influenced a great deal of this trade, and that following in the wake of purely commercial speculation a certain number of enterprising men, natives of or residents in California, have at any rate come down from the Pacific slope of the States to the clusters of islands which perhaps are all that remain of a huge continent coupling Asia

with America. In this world the mixture of the tares with the wheat is so much the rule, that the advent of any class of men, however broad in their ideas, cannot always be called an unmixed good; for instance, the doings of certain Californian adventurers did not show off California to advantage; but there are a few men of Anglo-American lineage, of gentle birth, who, in a very humble way, have been advancing true civilisation in the Pacific, and one of these men deserves honourable record at my hands. When I say in a very humble way, I mean their means were humble, and they boasted no high-sounding phrases as to their 'mission' and the like; indeed, they would be the first men to repudiate any such idea, professional philanthropy being by those pioneers very rightly relegated to the gentry of the Jellyby order, who are so naturally indignant at the outrages of the 'unspeakable Turk,' while at the same time they contemplate (it may be with honest pride) the wife-beating crime record of impeccable England. My friends were perhaps professional 'globe-trotters.' The world was their home; and getting tired, it may be, of always contemplating the Pacific from the Cliff House near 'Frisco, they determined to see what the Pacific was like, and what sort of people lived there. Many Pacific wanderers like my brother have gravitated to Fiji and the surrounding groups from New Zealand and Australia; but the men who have seen most of the Pacific are more or less connected with the City of the Golden Gate, and on reflection it does not seem strange that such should be the case.

There is a natural affinity between the great breadth of thought and the stupendous enterprise of the modern Californian, and the vast unknown field of Polynesia to bind them closely together. It was Californian energy, 'vim' as they call it there, which carried out the trans-continental railroad of America; in what other part of the world is there to be found a rival to that prince of the Pacific slope, poor Ralston, at one time the president of the Bank of California; or a firm rivalling in wealth or enterprise the 'Big Bonanza' Irish house of Messrs. Flood, O'Brien, McKay and Company? The huge scale on which everything is done in San Francisco influences the minds of all who dwell within its most hospitable walls; and the minds thus trained in the city of the Central Pacific Railroad and the Palace Hotel naturally take to the wide Pacific. I have heard it stated by many—in fact, Sir Arthur Gordon told me himself that he, Sir Arthur, was asked the most extraordinary questions about Fiji, by well-educated people in what is called 'society' in London. Certainly that has been my experience, and the difficulty I have had in persuading some of my friends that Fiji means a group and not one island, and that it is not possible to shout invitations to dinner from one island to the other, would almost surpass belief. Perhaps one of the most remarkable cases of ignorance of colonial geography, in other respects by a very distinguished man, occurred to myself. On one occasion, in New York City, I had to interview one of the leading judges; and as I was proceeding to the islands, was giving him an address where letters might find me.

After thinking some little time, I decided on Levuka, Fiji.

'Fiji!' exclaimed the astonished lawyer, 'why that's a home of cannibals. We'll never find you there.'

'Well,' I replied, laughing, 'I am not frightened, as I know something of the group; but as you seem so very particular about that remittance, send it, when you get it, to Auckland, New Zealand.'

'Every bit as bad as Fiji—they'll kill and eat you the minute you land.'

It was little good explaining to my worthy friend, he had old Mr. Willett's (in 'Barnaby Rudge') ideas of all 'furrin parts,' barring perhaps Great Britain and France, and I ultimately had to tell him to send the money, when it came, to London. The conversation was a useless one, as far as I was concerned, for I much regret to add, he never had occasion to write; but he had a gratuitous lesson in geography.

In San Francisco such ignorance among the great majority of well-educated people is simply unknown. The splendid steamers of the Pacific Mail educate the 'Friscans, and tell them of the great trade of the South Sea, a large portion of which will assuredly sooner or later find its home in their magnificent bay.

The very sentimentalism of the Californians leads them to the islands, for it is a fact that with all their hard-headedness in business matters, the cosmopolitan dwellers on the Pacific slope are perhaps the most sentimental people on earth. I am afraid my critics will say that the quotation I am going to give has not much to do with 'Coral Lands,' but, as a specimen

of what Californians like in the way of sentiment, perhaps the following lines, written, I believe, in New York, and which were very popular a year or so ago in 'Frisco, have no rival:

> 'You raise my soul up to your splendid eyes!
> Oh fair full moon, I am your vassal sea;
> Let not one cloud your lovely light disguise;
> Pour your full flood of radiance over me.'

After that the poet gets from bad to worse, in what I suppose Mr. Du Maurier would call his 'love-agony;' but that is all I remember. There was a parody on this love verse which 'boiled it down,' as they say in Australia, in a very hard-hearted fashion; very similar, in fact, to the way in which Enoch Arden was treated by the Melbourne man, who thus dealt with the concluding stanzas of the Laureate's famous poem:

> 'And Enoch Arden died; my tale is ended;
> They gave E. A. a funeral splendid.'

The grand lines of Bret Harte, where he addresses San Francisco as 'Thou warder of two continents,' express something of the feelings of Californians towards their commercial capital; and even the phlegmatic English traveller, if possessed of any imagination whatever, can at least learn something of the cause which produces Californian sentimentalism, if, bearing in mind the priceless mountain-hoarded wealth he has left behind him in the Sierra Nevada, discovered and worked by the energy and dash of the Anglo-Saxon, he notices, as he crosses the bay

from Oakland railway pier, that on his right hand the star-spangled banner of America is floating idly to the wind from the fort on Goat Island, while on his left the setting sun is illuminating with its rays the dome of the Mission Dolores, the last relic of Spanish colonisation worthy of the name, which remains in the City of the Golden Gate.

The shade of Vasco Nuñez de Balboa hovers around San Francisco; but he has bequeathed the treasure he discovered to the men of our own race.

My dear friend Jackson (for so I will call him here) was a true Anglo-Californian. Of a sturdy English stock, which boasted a pedigree and a name which will never want a title, but which may some day possibly adorn one, he was daintily reared (I am afraid I was going to say raised) in one of those beautiful southern counties of Old England, which have no rival in the world for their exquisite rural beauty. He passionately loved the country—God's natural world was quite enough for him. The great science of the Creator which surrounded him was the study of his life, and he revelled in the huge field he had chosen as the means of strengthening a naturally powerful brain. Educated at the famous college situated on the shallow Ribble, he took kindly to all field sports, and was destined by his father for the army, in which many of his race had earned renown. But thirty years ago the service was not what it is to-day; and Jackson, with his large-souled ideas, would have been a poor companion for the lisping subalterns, who, brave gentlemen as they were, had to be taught, in common with their superiors, a little of

the science of war in the Crimean campaign. The school of Sir Garnet Wolseley are, it is to be hoped, putting the last nails into the coffin of General MacMuddle and his 'immensely superior' lieutenants —in the drawing-room. So he positively declined in the year of Universal Peace (1851) to utilise his talents by hearing the band play every day (Sundays excepted) in the yard of St. James's Palace. Had he known that three years later the 'street-ornaments' and their unskilled, but brave, officers would have won Alma, and faced unflinchingly the fearful odds of Inkermann, Jackson would unquestionably have been with those gallant Eton lads who cried out unceasingly, 'Don't bob your heads, men,' at the first engagement, and have possibly fought back to back with a private in the second. But in 1851 there was to be, so the Peace Party told us, a universal remanufacture of swords into reaping-hooks; the lion was going to lie down with the lamb (he often does so for a time, but the lamb does not ultimately benefit by the courtesy), and votes for glass-palaces, and for statues for the promoters of the Universal Brotherhood of nations, and for testimonials to believers in the 'remonstrances of a harmonious European concert,' were soon to take the place of the Army Estimates, and he did not like the prospect. He was not by nature well fitted for the bar, as he had a peculiarly hesitating way of speaking, and he would not hear of a Government appointment. About the very last man in the world to settle down as a 'much-respected' Government clerk, he had the good sense to know

that he would be a nuisance to his department, and that his salary would be a curse to himself. He had to do something, however, because his father's bank-book could not show such a balance as it did in 1846—it is a City fact that when country squires deal in the Great Diddlesex and 'carry over,' they do not invariably beat the 'ring'—and Jackson had to be content with a very modest paternal allowance; and as he would not join the army or quill-drive from ten to four, he concluded to go abroad, and to New York he went. I only met Jackson in the Pacific, and as we talked mainly of things Polynesian, I could not, if I wished, give any full account of his overland adventures from the border town, as it was in those days, of St. Joseph, Missouri, to California; but if I remember correctly he got into the 'rush' somewhat late, but managed somehow or other to make a considerable sum of money. He certainly told me of a wondrous escape he and his party had in one of those awful snowstorms in the Sierra Nevada, and gave me the details of the Mountain meadows massacre by the Mormons in 1857. By this time he had become a thorough Californian miner, and had deepened marvellously that knowledge of nature which was so peculiarly his own.

Jackson learnt much from those rough, untutored men, his fellow-workers; and used to say he had little to give them in exchange except, as I know from later experience of his character, that unostentatious helping hand, the extension of which should be one of the glories of our manhood, and which in the huge ant-hill we call London is so con-

spicuous by its absence for the struggling candidate for fortune.

It would be out of place here to dwell on his Californian reminiscences, as related to me thousands of miles to the south-west of the Golden Gate ; but have often seen his blue eyes glisten, and his voic tremble with emotion, as he touchingly recounted some story of the self-devotion or kindly generosity on the part of the rough miners of the great Pacific range. But are not all these things written in the pages of Bret Harte ?

Jackson at one time was a comparatively rich man, but the little dross in him had to be cleansed by an earthly purgatory ; and right nobly did he go through the furnace of suffering which a Wisdom infinitely wise and infinitely merciful had destined him to pass. Flushed with his success, his brain half turned by the extraordinary sanguineness of the men around him—and a Californian is sanguine, or ceases to be a Californian—Jackson speculated as wildly in mining stocks as his father had 'plunged' in company with Thackeray's Jeames de la Plushe, and he lost $200,000 beyond what he was worth.

In 1847 John Leach pictured to us, in *Punch*, a butcher's boy asking a grocer's lad—'I say, Bill, what's a panic ?' 'Blowed if I know,' was the happily ignorant response ; 'but there's one to be seen in the city.' The London railway 'panic to be seen in the city' was not so terrible in its social results as the San Francisco crash of the year about which I write; perhaps the suicide statistics of that year are its most fitting commentary. Jackson was no coward ;

his God-given life was due to God alone, and could only be rightly surrendered when and where his Maker saw fit; but he did all a man could do—he gave up everything he had, down even to the comparatively valueless presents he had proposed sending to his still-loved English home. In vain did his friends, and they were legion, tender their temporary aid, and implore him to remain ['help' on the Pacific slope does not mean a well-advertised five-pound note;] but Jackson was obstinate, and would have no more of mining. He had made up his mind to try his fortune in the great South Sea, of which he had heard a little, and was actually borrowing the money to enable him to proceed to Tahiti, when the news came that his father's home was broken up and that his parents were dependent on the rest of the family. I can hardly realise now, when I think of him, how he ever told me of this crushing blow to his pride—for until his stocks had gone from 340 to 85, it was he and he only who maintained in comparative luxury those most dear to him; but tell me he did, and I am justly proud of the compliment.

My friend reached Tahiti, and soon became acquainted with Mr. William Stewart, at that time working the already referred to estate of Atiamano; and Jackson faithfully co-operated with the 'ex-cavalry officer,' till he found that it was impossible to work with him any longer. I am no great admirer of French Republics, but if the true history of the Tahiti operations of the Brothers Stewart were known to the world, M. Gambetta and his friends might have a very nice indictment against some of the officials of the

Second Empire. Perhaps one day we shall have it, as it is quite worth the while of some one to find out who it was who enabled the British adventurers practically to rule the French protectorate for years. Of the quarrels between the Brothers Stewart, Jackson told me more than enough; but whether it is true that Mr. J. B. M. Stewart finally left Tahiti in a sugar-hogshead is more than I can say—at any rate that was his version of one of the concluding chapters of a most remarkable romance. My only comment is that the sugar-hogshead must have been of fairly big dimensions, as the late James Stewart would never have passed as a General Tom Thumb, his herculean, not to say unwieldy, proportions are perhaps with reason remembered by others besides myself. Trampled on for a time by fate in Tahiti as completely as he had been in 'Frisco, Jackson managed to hire a schooner, and commenced, ten years before I saw the Pacific, a series of trading cruises which eventually enabled him to pay one hundred cents in the dollar to his Californian creditors, or rather to such as would take it, and return with interest the money advanced for his parents at home. The latter item was a small one, for death in their case stopped the exercise of what is commonly called charity, on the part of those more fortunate members of the family who, never having been tempted by circumstances, wisely refrained from the headstrong madness of speculation, and very naturally thanked the Disposer of events that they were not such fools as other men are. At any rate, when I made the acquaintance of Jackson, he was on his feet again; and I met him in the bar-

room of a small hotel, in an island not far from the 180th parallel, and where I had been stopping after my return from a cruise in the direction of Tonga. I had sauntered towards the counter in quest of—shall it be said?—a morning cocktail (but the sun was over the foreyard, in seafaring parlance), when I was spoken to by a tall handsome man of some forty-five years of age, whose bronzed and weather-beaten but decidedly classic-shaped face was nearly hidden by a bushy beard of a dark shade of brown evidently getting grey. He stood nearly six feet without his stockings, for his feet were bare, and his clothing consisted of a Crimean shirt and a pair of pantaloons, while a broad-brimmed 'Panama' hat of Fijian manufacture covered his head. There was something in his easy manner which had attracted my attention almost before he spoke, and without hesitation I immediately responded to his remark that the 'Governor of North Carolina was quite right,' by saying that it certainly was a 'long time between drinks,' and accepted his hospitality in the shape of my anticipated cocktail.

A good deal of information about the outlying islands of the Pacific, I trace back to this 'cocktail,' for from that hour Jackson of 'Frisco and I were friends; and though that friendship is severed for a time, I hope and trust that it will be renewed in a far wider sphere than even the Pacific Sea. I have sketched his life as far as I know it, and in as few words as possible, from the time when he left his mother's knee to the hour when I met him in Fiji. Let me, from some little experience of travel with him—and that,

they say, is the best test of character—describe, as briefly as I can, Jackson of 'Frisco as he was when I had the pleasure of making his acquaintance and the honour of securing him as my friend. Perhaps his most marked characteristic was the childlike docility of his temperament; he was ever ready to be taught. Possessed, as I have said, of a profoundly practical knowledge of nature in all its bearings, he was deeply conscious of the great film of time always present before the eyes of his ever-active brain, and he was the last to dogmatise on the conclusions he had formed; though at the same time he would yield to no man in his faith in that development of our knowledge of natural science, which it seems is so peculiarly the province of our age. 'Learn, and wait,' were his watchwords on this topic; and a favourite commentary of his on the crude theories of some would-be teachers of to-day was, 'A hundred years hence they will know more about the subject, and so shall we.' The 'littleness of time and the greatness of eternity,' the comparative insignificance of this globe of ours to the vast creation by which it is surrounded, were favourite topics of his conversation; and I am almost inclined to the belief that at times he longed for death to solve some of the mysteries which lay beyond the grave. Jackson of 'Frisco had in him something of the spirit of the Cato Street conspirator, who remarked just before execution to a fellow-sufferer, 'In a minute we shall know what makes the stars shine.'

And yet, coupled with this passionate love of knowledge for its own sake, was a practical devotion to the Creator, which I should not venture to refer to if he

were still amongst us. As a true Californian, Jackson never spared his adjectives, and he could talk 'tall' about the States or the British Empire with any man; but personally his weakness was to place himself with the outcasts of society, and his horror of hypocrisy aggravated this failing. Like all sensible men, he had a perfect dread of religious cant, from whatever creed or sect it proceeded; and a common remark of his was, 'If a man talks of his truthfulness, disbelieve half he says; if a man talks of his honesty, count the spoons; but if he prates of his piety, kick him out of the house without further ceremony.'

Although an active man for his years, and by the time I first saw him a very fair hand in managing sailing craft, Jackson was by no means so physically strong or athletic as many seniors of his were in the ranks of the beachcombers of the South Pacific, and there can be no doubt but that the mental worries of his Californian speculations had told heavily against him. Naturally blessed with high spirits, and brimful of humour, there existed in his composition a kind of dreamy sadness which would show itself at intervals, and which was most noticeable when he thought himself alone and unobserved. I have seen him on an island sea beach sit and watch the breakers on the coral-reef for hours together, and be apparently lost in the deepest thought; and yet the minute I made my presence known, he would be as genial and light-hearted as ever.

Of all the men that I have ever met, Jackson of 'Frisco possessed in the most extraordinary degree that strange power of self-retirement, without at all losing

the *bonhomie* which was one of his special and most attractive gifts. To use his own phrase, 'he used to go into his shell for a space,' and this by no means implied that he would cease to be a jovial companion, or had a fit of the 'sulks' as they are called. It simply meant in his case, as far as I could make out, that he was enabled, in some great trouble or difficulty, to let his marvellous instinct of self-reliance come into play, and that when once his conscience and mind were satisfied, he trustfully left the rest to God.

I don't believe Jackson had many secrets from me, in what theologians call the 'natural order;' but these complete abstractions of his caused me, at first, to wonder what was their cause. In great travel one sees all varieties of men—so goes the platitude ; but in my experience, such as it is, one character stands prominent, and if I can at all gauge my own, that character is in many respects a marked contrast. For instance, Jackson of 'Frisco seemed to care little or nothing (save and except in regard to a few dear friends in England and California) for what was passing in what is called the world in general. The political discussions of some of the Polynesian planters he took little heed of, and yet, in his own strange fashion, he was constantly preaching a South Sea policy which in its majesty of conception, and in the details of its justice, would have done credit to any leading statesman.

There was hardly anything connected with Polynesia that he did not know, and his hard-earned knowledge was freely at the service of others, if any

practical end was aimed at, but to 'draw him out' was a simple impossibility.

A Mezzofanti in regard to the languages and dialects of Polynesia, his commanding carriage enabled him to deal with the native races of the South Sea in a fashion which few Pacific adventurers have ever approached, yet his policy was the very reverse of swashbuckling, and he invariably relied more upon his own personal influence with the savages with whom he traded, than upon the persuasion of a revolver. One of the most extraordinary things in his career is that he never was a victim to the sins of other white men. He was daring to a fault, and he got into several ugly scrapes, notably in the Marquesas, for somewhat foolishly interfering, as it seemed to me, in the quarrel of some drunken beachcombers with some equally intoxicated natives.

That Jackson made money by his cruises is a well-known fact ; yet, considering that he retailed little of what is called brandy, or 'square gin,' to the natives, and dealt mainly in tobacco, cloth, and the odds and ends of South Sea fashion, it was generally considered a puzzle how he managed to make the business pay, but pay it did. The truth is, that he cared more for the products of the islands, which he obtained at an exceptionally low cost, than for the sale of his articles of European or American manufacture. His knowledge of chemistry was wonderful, and he turned his science to very profitable account by his connections in 'Frisco and elsewhere. The secret of one of his own clever manipulations of a certain scented flower, indigenous to a remote island, is now, I understand,

the property of Messrs. Jno. Gosnell and Company, of London.

Jackson and Sterndale were great friends, and it would be difficult to say which knew most about the vast field they had chosen for their work. In all that relates to what are called the ordinary industries of Polynesia, such as *bêche-de-mer*, and pearl-fishing, and copra manufacture, Sterndale was supreme; but in the minute observations of nature Jackson of 'Frisco was unrivalled. It was his darling wish that some committee of British capitalists should, aided by the counsel of scientific men, undertake the organised opening up of the remoter islands of the Pacific. I can simply vouch for the fact, that though the 'exploration' has been accomplished, scientific investigation, such as that of Mr. Horn in the Fiji Group, has never been even attempted; and I do not hesitate to say that, when this has been honestly tried, the results, from a purely commercial point of view, will surprise the uninformed.

It is to be hoped that English enterprise will, sooner or later, resolve itself into practical action in this matter. There have been South Sea 'bubbles,' but there are also South Sea realities, and they are at least worthy of attention, even if farther off than the location of the Emma Silver Mine.

Jackson was, above all things, an essentially lovable man, and his gentleness was as marked a characteristic as his knowledge, or his power over inferior races. It is said that the happiness or misery of mortals is made up of little things, and in little things did my friend discover his real self to me. One always

thinks more of a kindly word, said at the right moment and with the right emphasis, than of a whole volume of 'good advice' given from the lofty eminence of cold-blooded and self-assumed perfection; and Jackson's warm heart dictated better things than that particularly degraded piece of social snobbishness, 'I told you so.' Children and dogs are infallible in their instincts, and if Jackson had the unanimous verdict of both nursery and kennel in his favour, the poor savages of the South Sea Islands were not long in finding out the real character of the man. He had a trick of silence in regard to evil of which he knew, and he lost his natural hesitating speech with reference to good. His memory was infallible about the latter, and was equally treacherous about the former. Generally speaking, a purer-minded man than Jackson never blessed the earth. He had been the companion in California of some of the roughest men alive; he must have listened to their talk, he must have learned their ways. He knew full well what 'life' was in a mining city, boasting its Vigilance Committee, and the sort of conversation that preceded the 'click' of the revolver, and the 'crowner's' inquest next day; he was fully alive to every detail of cannibal orgies, and could appreciate more than any man it had been my lot to meet, the intense moral degradation of the Papuan race; yet this veritable man of the world, this giant in its dearly-won experience, was in his ways of thought like a little child, and if he gloried in anything, he gloried in that fact. When one compares such men as Jackson, and I have met two or three very much like him in the great South Sea, with some

of the sickly specimens of humanity which in London, Paris, or New York pass for cosmopolitans, their claim to the title being a profound knowledge of the elevating science of *double entendre*, one almost learns to respect the naked Papuan for the downright earnestness of his unmitigated vice.

Not that my friend Jackson was one of those broad-shouldered, tender-hearted fighting men that one meets with so often in the novels of the day, who never have a fault, except, perhaps, their passionate devotion for *patchouli*, or their infatuated love for some incarnation of the 'intense.'

Jackson was cast in a different mould from the ideal masculine perfections of pre-eminently feminine books, and in some respects he was utterly unlike the class he most resembled, that of the Californian miner.

His sympathies were American in their breadth, while the accuracy of his knowledge was profoundly English. In yarn-telling he rivalled and even excelled poor Black of Vanua Levu, Fiji; yet no Anglo-Polynesian grasped the serious side of the South Sea question as did Jackson of 'Frisco. He had plenty of faults, or failings as I may now call them, inasmuch as they were all errors of judgment, and affected nobody but himself; perhaps the most conspicuous being at times his ill-considered interference between natives and their chiefs, when the latter were accused of overbearing or cruel behaviour.

Jackson's sympathy for the weak, and his great desire to aid the suffering, were no wordy sentiments gushingly proclaimed before a pious assembly of

friends of missions in Levuka or London. They were the passion-force of his Pacific life, and for the foolhardy way in which he would risk his life to assist some simple-minded Sawaiori, he was always being rebuked by his friends.

Yet this very self-same Jackson had very strong ideas as to the dignity of a white man ; he would never shake hands with a native unless of the highest rank, and under no circumstances, at any rate to my knowledge, would he take a meal with any of them. I believe he would have almost refused to dine with King George of Tonga, whose regal state I have had occasion to describe.

As far as he could, Jackson regularly corresponded with friends in England and the States ; but he always seemed more particular about a mail for 'Frisco than an opportunity for catching, say the 'Brindisi' at Sydney. I could not understand this at first, because I should have thought his Californian reminiscences, at any rate from a business point of view, would have been anything but of a satisfactory character. After a time I thought of what the people that I care to associate with prize a good deal higher than gold and silver, the love of a good woman, and I was right after a blundering fashion. Jackson's love for California was the outcome of the living love of a loyal heart for a poor dead girl who had been taken to learn all science, and comprehend a higher love than that of mortals, about the very time that the man to whom she was betrothed had lost every cent he possessed, and was about seeking a fresh fortune in the islands of the great South Sea.

Here was the hidden secret of Jackson's self-abstractions. His thoughts were ever with the flower-decked tomb in the cemetery of Lone Mountain; but his clear undoubting faith, intensified by trial, told him that now his dearest earth-link had been severed by God, he could only rightly continue his love by the complete surrender of his heart to the Creator of all love.

Jackson was a noble specimen of the men who, by dealing justly with the natives, and making the name of a white man loved as well as feared, prepare the way for the rapid spread of true civilisation all over Polynesia.

Before embodying in my next chapter some of the Tahitian lore and other Polynesian gossip he used to be so fond of relating, I will add that just before I commenced this sketch, I received a letter which makes me, at any rate, feel convinced that Jackson knows now the stupendous proportions of the science he so faithfully endeavoured to apprehend on earth, and that he has rejoined his love.

He never recovered the effects of a street-car accident, and it is not now more than three months ago that sable-vested clergy were singing his requiem before the black-draped high altar of the place where he loved to worship—the Jesuit Church of San Francisco, California.

CHAPTER XVI.

CHATS WHILE CRUISING.

THE *Belle Frances*, of Vallejo, Jackson owner, was a smart fore-and-aft centre-board schooner, with beautiful lines and of about sixty tons register. She was almost as well kept as many a Cowes-built yacht, and could sail remarkably fast. Moreover, she was a good freight-carrier, and was always well in hand, a sailing-craft virtue of the first-class for vessels employed among the coral-reefed islands of the Pacific Sea.

Her 'saloon cabin' was small, but well ventilated, and the 'state-rooms' were naturally bunks of the shelf order; but in my cruises in her we generally slept on deck.

As a rule, Jackson sailed the schooner himself; but there was a half-caste Samoan as first mate, and a fairly numerous crew of Polynesians, who were as full of fun as those Seedi 'boys' one meets with on the P. and O. steamers.

The *Belle Frances* was in the harbour of Apia, Samoa, and I had just been welcomed aboard by her owner. The blue-peter was flying, and the stars-and-stripes spread gaily out to the light morning breeze

from our peak, and we were only waiting for despatches from the consuls on shore, our destination being Kandavu, Fiji, where we hoped to make connections with the 'Frisco mail-boat, and where Jackson intended to ship certain small boxes of valuable pearls and drugs to his business friends in California, New York, and London. In addition we carried a general cargo of copra, *bêche-de-mer*, pearl-shell, and curios, for ultimate sale at Sydney or Auckland.

The well-built Californian schooner was straining at her cable like a hound in the leash; and at last the documents for Washington and Downing Street having reached us, the anchor was got up, and the white sails filled themselves with the fair wind. Through the brilliantly blue water, just ruffled by the breeze which steadied the star-spangled banner, the *Belle Frances* cleaved her rapid way, till the wooded and flower-gay shores of beautiful Samoa were being rapidly lost to view; and having in the cabin clinked our glasses (with something in them) as a sort of toast for a speedy run and successful business at our journey's end, Jackson and I went on deck, and soon were at full length on some luxurious rugs which one of the 'boys' had carefully placed for our convenience.

'I suppose,' said my host and skipper, 'that there are people who infinitely prefer the whirr of a factory, or the ticking of a clock in some stuffy office, to the music of this breeze? Well, we were, I guess, all cut out for our several paths—mine's been a strange one; but the people who don't like this sort of thing can't appreciate God's world, and that's a fact. 'Pon my word, I have met men whose first impulse on

seeing one of those exquisite valleys in Upolu, would be to immediately erect a huge blood-manure factory, with a monstrously big chimney-stack, to poison every living thing for miles around. To my mind, this life of mine contains as much real enjoyment as I shall ever have down here; and perhaps, after all, it don't amount to much now. That Lone Mountain cemetery has robbed me of my sunshine; but brain and body are actively employed, it's healthy work, and one's got to live, and fight the battle to the end. Light your pipe.'

Jackson was rarely comfortable unless he was smoking, and he liked his friends to keep him company; so a few minutes later circles of blue smoke from the Virginia Gem, in my well-tried and somewhat burnt briar-root, were affecting, however remotely, the clear atmosphere about us.

'Well,' I replied, 'I am with you all the time as to the glories of existence here. Every rose has its thorn, however, and whatever you say, you can't forget those cockroaches; but what I want particularly to force into people's heads, is that these lovely islands ought to be turned to bigger account than they are. Precious little is known of them, and the only people who seem to appreciate the business at all, are the German firm of Godeffroy.'

'You are always preaching commerce,' was my friend's reply; 'everlastingly at the same game of dollars and cents; but I believe you are right, after all.'

'I know I am. Putting aside religion, which you and I won't quarrel about, there is no greater civiliser

in the world than legitimate commerce, and that means here the organisation of a big business. It is simply impossible to work the trade of Polynesia except on a big scale. You do a good deal; but the right way to send these islands ahead would be a British Godeffroy, with plenty of capital, and honest, fair-dealing men directing the affair.'

'What's the good of dreaming?' was Jackson's comment. 'It is no good talking to English capitalists about Polynesia. If you go to London with some impossible patent, or some silver or gold mine, and put in a flaunting prospectus, a good deal which nobody can understand, and which nobody tries to understand, you'll fetch the pockets of John Bull; but if you state downright facts about this region, and offer to prove them right away, and explain—for most London people think everything must be sold of necessity in Mincing Lane—that the markets for Polynesian produce are at our doors, so to speak, in Australia or New Zealand, they'll tell you to a moral certainty that they are so very much occupied with the distribution of the last dividend of the Honduras Ship Railroad Company, or some such other South American Stock, that you and your islands may go to the deuce. What the British public like is something tangible, my dear Stonehewer—like the Emma Mine. You could not get a nicely-worded telegram every day from Samoa, you know.'

'The only man that I know of who has really grasped the thing, is Julius Vogel, of New Zealand.'

'Be respectful, my friend—Sir Julius, if you please.'

'Well, Sir Julius, if you are so particular; but he

hardly wants a title, for his name will be known long after our tombstones are illegible, and perhaps our names clean forgotten, for what he has done for New Zealand in the matter of railroads and emigration. He has cut his initials very deeply indeed into the growing bark of that very promising sapling. As for his Polynesian scheme, it is worthy of the founders of the East India Company. Did you ever see it?'

'I think I saw it once, a year or so back, in Auckland,' said Jackson, 'and it struck me there was too much about New Zealand in it; but I like a man to stick up for his place—you for instance are especially sweet on Fiji.'

'Of course I am, and you would be equally so if you were not so fond of being always in the Marquesas.'

'Perhaps I should; but now that the English have got the place, do they turn its resources to proper account by the introduction of capital? Not a resource, sir.'

'You talk of the English—are you naturalised?'

'Of course I am; there was something about the big-heartedness of Americans that always took my fancy, and as, at one time, I determined to live in America, I concluded to be an American; besides, you know full well that my hopes lay buried, for a time at least, in Californian soil.'

As he uttered these words a shade of his deep sorrow, manfully, patiently endured, passed over the bronzed face.

'You would never care to return to England?'

'No, sir; I am not in love with some of its people, and those people bear my name,' he added.

'Well, you know, or ought to know, what to do if you want nothing.'

'I would have been perfectly content if I had got that,' was the chilling reply; 'but misrepresentation and calumny, you cannot for the sake of others reply to, is what was generously added in my case. Now that I am independent of their help and don't need their friendship, they are kind enough to regard me from the standpoint of my bank account at 'Frisco; while from that of my character, such as it has been, they have never troubled to look. They can go their ways and I'll go mine; the world is big enough for all of us.'

'You've found out what Dr. Johnson found out, and what every man has to discover in this world of ups and downs,' was my reply.

'I forget what the grand old doctor said.'

'Some years ago I committed a passage from that very bitter letter of his to memory. It was to Lord Chesterfield:

'"Is not a patron, my lord, one who looks with unconcern on a man struggling for life in the water, and when he has reached ground encumbers him with help? The notice which you have been pleased to take of my labours, had it been early, had been kind; but it has been delayed till I am indifferent and cannot enjoy it, till I am solitary and cannot impart it, till I am known and do not want it. I hope it is no very cynical asperity not to confess obligations where no benefit has been received, or to be unwilling that the public should consider me as owing that to a patron, which Providence has enabled me to do for myself."'

'Very true, and my position down to the ground; but let us change the subject. We ask to be forgiven *sicut et nos dimittimus debitoribus nostris*, don't we?

'It's always been a dream of mine, and it's a pity it is a dream,' he broke off suddenly, 'but if you could put the old Crown of England in that union there'—and he pointed to the spangled banner as he spoke—'and had a real Confederation of the English-speaking races, with a federal government, we'd be getting very near to Tennyson's

'"Parliament of man, the federation of the world."

As far as I can see, there are only two races which deserve much talking about, the Anglo-Saxon and the Chinese.'

'Why the latter?' was my query.

'Because you have got 360,000,000 of people in a huge tank which will burst some day, and some people will get drowned, that's all. The invasion of the Goths will be child's play to it.'

'I cannot say I love Ah Foo and his friends,' I added; 'their ideas of luxurious enjoyment are, to put it very mildly, of a decidedly eccentric cast, and they are not apostles of high-class morality wherever they go; besides, they are desperate thieves. You know,' I continued, 'how the Red Indians describe the various races with whom they are brought into contact?'

'No,' Jackson said, 'I don't.'

'Well, they say "King George's man (Britisher) very good; American, good; nigger, not good; Chinaman, worse than dog." But that's not all the matter. China's a huge question, which is not a pleasant out-

look to contemplate. By the way, I don't think our friends, the Germans and French, would appreciate your confining the important races of the world to the Anglo-Saxon and heathen Chinee,' I remarked.

'Oh! of course I intended to limit myself only to those peoples which never lose their nationality, so to speak. The German emigrates, it is true, but he soon becomes an American or Englishman, and adopts quickly English or American habits and ways of thought, while the Anglo-Saxon and the Chinaman preserve their idiosyncrasies wherever they may be. The former, being essentially aggressive, grafts more or less of his laws and customs sooner or later on every country wherever he may be found—and where is he not to be found? while the emigrant Chinaman never assimilates to our standard, but remains a Chinaman. It is quite possible that John Chinaman may be just as aggressive as the Anglo-Saxon one of these days, and in a very different fashion. France, of course, has never been a colonising power, and never will be; the French, as a rule, are the most homesick people on the face of the earth, and their influence on the world is always neutralised by their political instability. What do you think of the politics of a people who change their form of Government about every ten years, and who, as the consequence of their own folly, have heard three times in less than sixty years the tramp of conquering invaders marching through the streets of their capital? and not only experienced that, but fought among themselves about that drivelling motto, "Liberty, equality, and fraternity," while the German armies were actually occupying their soil.'

On the conclusion of our conversation we enjoyed a siesta, and afterwards returned to our old quarters on deck to resume our old occupations of chatting *de omnibus rebus*. The wind was still fair, and so it continued in fact till we reached Kandavu.

On the library shelves of the *Belle Frances* was a tin box, which contained a number of manuscript memoranda of my friend, on various matters of interest connected with Polynesia, and to these documents I had unlimited access during the voyages I made in his company. They dealt with every conceivable subject, from the dimensions of historical canoes, and the traditions of the Tahitians, to specifications of the most modern machinery for an estate which Jackson hoped some day to have the needful capital to work profitably. One of the most interesting was a copy of the native tradition of the deluge in Tahiti, which will, I think, bear repetition here. Poor Jackson told me he got his copy from a French missionary.

'Destroyed was Tahiti by the sea; no man, nor hog, nor fowl, nor dog remained. The groves of trees and the stones were carried away by the wind. They were destroyed, and the deep was over the land. But these two persons, the husband and the wife (when it came in), the wife took up her young chicken, the husband took up his young pig: the wife took up her young dog, and the kitten, the husband took up that. They were going forth, and looking at Orofena (the high mountain in Tahiti). The husband said, "Up, both of us, to yonder mountain high." The wife replied, "No, let us not go thither." The husband said, "It is a high, or long rock, and will not be

reached by the sea ;" but the wife replied, " Reached will it be by the sea yonder. We two on the mountain, round as a breast, O Pitohiti ; it will not be reached by the sea." They two arrived there.

' Orofena was overwhelmed by the sea, that mountain Pitohiti ' (*Anglicè*, ' alone ') ' remained ; that was their abode.

' There they watched nights ten ; the sea ebbed, and they saw the little heads of the mountains in their elevation. When the sea dried, or retired, the land remained without produce, without man, and the fish was putrid in the caves and holes of the rocks. They said, " Dig a hole for the fish in the sea." The wind. also, was becoming feeble, and when it was dead, or calm, the stones and the trees began to fall from the heavens, thither they had been carried by the wind. All trees of the land had been torn up and carried high by wind. They two looked about, and the woman said, " Safe are we two from the sea, but death, or hurt, comes now in these stones that are falling. Where shall we abide ?" Torn by the roots up had been all the trees, and carried above the pathway of the rain in the heavens.

' " Dig a hole, for us two a dwelling place." The hole was dug, covered with grass the bottom of the hole, or cave ; stones were spread on the top of the whole, and these covered over with earth. While these two were sitting within, they heard with terror the loud voice of the falling stones. Now they fell more thinly, then one little stone at a time fell, and afterwards ceased entirely.

' The woman said, "Arise you, and advance without,

and see if the stones fall." The man replied, "I go not out, I shall die." He waited till night, and till day, and then said, "The wind is truly dead, and the stones and the trunks of trees cease to fall, neither is there the sound of the stones." They went out, and like a small mountain was the heap, or collection, of the stones and the wood. The earth and the rocks remained of the land; the shrubs were entirely destroyed by the sea. They descended and gazed with astonishment great. There were no houses, nor cocoa-nuts, nor palm trees, nor hibiscus, nor grass; all was destroyed by the sea. They two dwelt together. The woman brought forth two children, one was a son, and the other a daughter. They grieved that there was no food for their children. Again the mother brought forth, but still there was no food. The children grew up without food; then the bread-fruit bore fruit, and the cocoa-nut and every kind of food. In three days encircled, or covered, was the land with food. The land became covered with men. From two persons, the father and the mother, filled was the land.'

There can be little doubt but that the foregoing tradition blends together two distinct events, the Tahitian account of the deluge, and some violent hurricane or volcanic eruption.

Jackson was especially fond of collecting these native traditions from the missionaries and others, as evidence of the extraordinary antiquity of the Polynesian races, and the marked similarity which exists between all the legendary lore of all branches and offshoots of the Sawaiori race. A careful comparison of the legends of the New Zealand Maoris, and those

of Tahiti, Fiji, Tonga, and Samoa, such as might be collected, would convince anyone of the common origin of these people, and that that origin is an Oriental one, if not Jewish.

Jackson always connected the Papuan race with the negroes of Africa, and his view has been confirmed in a measure by Mr. Wallace, who, in the *Contemporary Review* of February, last year (1879), says, 'It is impossible not to look upon these Eastern negroes and the Africans as being related to each other, and as representing an early variation, if not the primitive type, of mankind which once spread widely over all the tropical portions of the Eastern hemisphere.' The whole aspect of the intense degradation of the Papuan race inclines me to believe they are all children of Ham, and the profound contempt with which these black people are regarded by the brown Polynesians, and even by the Tarapon race or Micronesians, strengthens my opinion.

As regards the antiquity of the Polynesian races, it should be noted that no less an authority than Professor Max Müller, in his invaluable work on 'Language,' has stated that the arguments adduced by a scholar at Honolulu, to the effect that the Sawaiori language is probably the earliest of all languages, are not to be set aside with contempt.

Jackson and I frequently discussed the languages of 'Coral Lands,' but all that he and I had to say is so much better put by the Rev. S. J. Whitmee, that although I learned some portion of the grammar, if I may so call it, of the question on board the *Belle Frances*, I make no apology for quoting Mr. Whitmee's

scientific treatment of the subject, which I do in the Appendix.

Jackson's chief amusement was conversation, and we used to discuss some big subjects. Of course my friend possessed that eminently Polynesian trick of interposing all sorts of stories, whether relevant or not to the matter under debate; and if I give one or two of them here, it is with the object of making my account of the daily routine of our cruises aboard the *Belle Frances* as near life as possible. The native sailors singing and telling stories forward, were very faithfully imitated by the *papalagis* aft. There was a dash of the Oriental in the whole business: going swiftly through the water, we yet felt no particular hurry—although Jackson had a horror of *malua*. We were breathing the balmy breezes of the Pacific, and while they woke us in the morning ere we had the invigorating hose applied, they were our soft sighing lullaby at night. We fed not daintily, but well: in a word, we were 'living' in a sense which was the absolute reverse of what 'life' is in big towns; and though we had no society save our own, we were very happy. One learns strange lessons in strange ways, and I got more information on board the deck of the *Belle Frances*, not only about men and manners in the South Sea, but a great deal of useful knowledge about men and manners all over the world; and it was conveyed in no superfine cynical 'how-vastly-well-informed-I-am' style, but leisurely imparted in a free and easy humorous sort of way, as if being a living encyclopedia was the ordinary routine of life, and had to be endured. To Jackson

the world was the world of God, not the world as man has made it, still less the world of fashion. But notwithstanding his passionate love of nature, he had driven a locomotive, and in years gone by had known a little of Paris and London.

Occasionally, but not often, he would refer to his happy days at Stonyhurst, and explain the mysteries to me of 'blandykes' (a holiday on the first Thursday of each month), or the exact meaning of 'roggling,' which I found out was, when interpreted, making a wall of boulder stones across the river Ribble, leaving a small space for a net, and, this being complete, driving the fish down the stream for half a mile or so. When he did get on his college experiences he would not quickly tire. Strangely enough he had some recollection of young Tichborne, and it occurred to me at the time that, as he had constantly reached Sydney from the islands, Jackson might have been an important witness in a certain *cause célèbre;* but I never asked him if he had been in Wagga Wagga.

Some of Jackson's mining stories were exceptionally amusing, the one he called the 'Refrigerator' being about as good a specimen of cool impudence as I have ever heard of. Jackson assured me that it was an absolutely true story of Australian mining life, and from my own personal experience of some of the gentry who affect mines as a means of getting a living, honestly or otherwise, I am inclined to swear to the facts themselves. Anyway, two 'gentlemen'—we will call them—having completely cleaned out a claim, came across another man who wanted to purchase; and the stranger agreed to buy the claim re-

ferred to, provided that the quartz would yield not less than one ounce per ton. The gentlemen anxious to sell, finding nature to be deficient as to gold in this particular quartz, determined to supplement it by art; and accordingly put in the requisite amount of gold to make the average number of ounces exceed the condition of the intending purchaser; but, alas for their misplaced confidence, the people who had to crush the quartz discovered that nearly all the gold in it had been deliberately put there, and being, of course, honest folk, and not wishing to deceive anybody, least of all an unsuspecting stranger, they quietly appropriated the 'put in' gold, and the out-turn from the stampers was really what the quartz was worth. Now in this case there was no honour among thieves, for the selling people actually went to law against the quartz-crushers to recover the gold they admitted in court they had inserted in order to sell the mine. Possession is nine points of the law, for the plaintiffs failed to recover, the judge who tried the case saying that both the parties in the action ought to be placed safely under lock and key for at least a year.

The cool assurance of the parties in bringing the action induced Jackson to christen this yarn as he did.

Abler pens than mine have over and over again described sailing in the beautiful Pacific, and one day was very much like another. We never saw the sea serpent, and caught no sharks; nobody fell overboard, and about the only 'adventure' that I can remember was that we lost an open tin of sardines, and found that

the cat of the *Belle Frances* had borrowed, for personal reasons, all the fish, leaving, of course, the tin as security. In this matter of hair-breadth escapes and strange perils I have been in a fashion luckily unfortunate. I never seem to have got into any adventure worthy of the name—perhaps an upset boat or two near a coral reef, and a very painful rescue (how humane persons intent on saving life *can* hurt you!), and being on one occasion very nearly in a railway accident in Kansas, sums up my tragic career as yet, and I am perfectly willing to give my share of such things to any poor person who likes them. How different it is with some people! They stop a week at San Francisco, and the first respectable bar-room they enter, one man has just been shot, while everybody around is preparing to shoot everybody else. Again, at sea, if not happily wrecked they are always within an ace of foundering; masts and sails go by the board; their normal condition of ocean travel is on the ship's beam-ends; the saloon is always full of water, and they never eat anything for days.

Jackson had had a miner's experience in addition to his strange journeys in the Pacific, but his adventures had been generally of the comic description; though with a few Papuan islanders as with miners he had had occasion, like myself, to hold his own by a show of his revolver, but these were very extreme cases.

Islands rich in agricultural wealth and of exquisite beauty, which are generally supposed by most Englishmen to be the home of bloodthirsty cannibals, have been inhabited by docile Christians for years; and these are the places chiefly visited by Jackson

and others like him. There are, of course, still existing dangerous groups in the Pacific; and, in regard to these, it is always necessary to go unostentatiously armed, and ascertain if possible, before attempting to land, the temper of the inhabitants. However, if a man goes to London he need not all the time reside in Bluegate Fields, Shadwell; and it would be quite possible to commence a large business in the Pacific without, at any rate for the first year or so, interfering with the somewhat ill-conditioned Papuans of some of the islands to the west of the New Hebrides.

'That's Niufau,' said Jackson, one morning as we were taking a little deck-exercise before breakfast, pointing to a somewhat distant blue island.

'Have you ever been there?' I inquired.

'Yes, some time ago with Sterndale. It has no harbour, and is just the lip of a great crater which smokes at times and deposits large quantities of sulphur. The fertility of the soil is astonishing. Cocoa-nuts are in immense quantity and of extraordinary size, each shell being upon an average equal in capacity to a gallon measure. I suppose this is owing to the heat of the soil. By the way, the same cocoa-nuts are found in the adjacent islands of Fotuna and Alofa, which lie over there to the west of us. The people of those islands are a pattern lot of Catholics now; industrious and hospitable. A few years ago they were such determined cannibals that they used to steal their neighbours' children for food, though they had plenty of hogs, vegetables, and fish.

'If we can get rid of the copra and other things

at Levuka, into a Sydney craft, I think after all I shall go for an all-round cruise; and if you care to come you can act as supercargo—that is, if we get any—but I am almost certain we shall, because I have been a precious long time away.'

I readily assented, and asked no question as to what I was to get per month.

The powerful grasp of Jackson's intellect made a great impression on me; nothing was too small, nothing was too big for his all-incorporating mind, and my readers can but faintly imagine how quickly the time passed in my dead friend's company.

In due time we reached Kandavu; the drugs, and pearls, and despatches were sent off to 'Frisco and London, while we had to beat up for Levuka, where the *Bhering* was on the berth for Sydney. This enabled Jackson to get rid of his copra and pearl-shell to one of the local merchants, through the intervention of my friend Mr. Otty Cudlip, the auctioneer (I have pleasant reminiscences of a musical evening or two at Mr. Cudlip's house), and after purchasing 'trade' sufficient almost to fill the *Belle Frances*, we exchanged some little courtesies with Mr. Smart, the Collector of Customs, and Mr. Drury, the United States Consul, and prepared to leave Levuka for an all-round cruise among other groups than those of Fiji, Samoa, and Tonga.

In the chapter that follows I do not give any detail of personal travel, nor do I dwell on scenes which, though interesting enough at the time, can hardly be called adventures; nor, again, do I adhere exactly to the track followed by the *Belle Frances*. It is true

she went 'from island unto island,' but the order in which these islands were taken is a secondary question.

Every day we tubbed in the morning, breakfasted, lunched, and dined; some days it was scorchingly hot, with little wind; on others we sped along under a generally cloudy sky, while bursts of refreshing tropical rain alternated with fitful gleams of tropical sunshine. It is perhaps a well-known fact, but not so well known as it might be, that the rising and falling of the waters of the Pacific are influenced in a very small degree only by the moon. The variations of the height to which the water rises amount to only a few inches in the course of the year, and it is rarely elevated more than perhaps eighteen inches. During the whole of the year the water is lowest about six in the morning and at the same hour in the evening, and it is highest at noon and at midnight, high water and midnight being throughout Coral Lands synonymous terms.

Jackson being perfectly well known on the islands we called at, some big chief or local trader would at once board our schooner; samples were soon exhibited, and sales effected without much haggling. In a majority of cases copra, *bêche-de-mer*, or pearl-shell was waiting for us. In some localities the arrival of the *Belle Frances* was a perfect godsend to the white beachcombers, of whom we saw some very good and very bad specimens.

As a strange bit of Pacific experience of my own, I will just state the following. Our schooner was making the best of a very light wind through a channel dividing two large-sized atolls, which shall

be nameless in this book, when a row-boat came alongside, steered by a youngish-looking white man, of course as brown as a berry, and clad in shirt and trousers only. Telling the boys to keep alongside, he came up our side, and after purchasing some tobacco, and other odds and ends (he was a local trader), I asked him to accept the hospitality of our cabin, over some sardines and biscuit, washed down with bottled ale. He suddenly turned round on me and asked if I had seen the So-and-so's lately? mentioning the names of old schoolfellows of mine, and most intimate friends. He had recognised his old class-mate, but I failed at first sight to see in the bronzed stockingless waif of the Pacific, trading in a most remote cluster of atolls, the same fellow who fifteen years before used to help me considerably over the correct rendering of some puzzling Greek authors.

My readers can understand the afternoon that followed. Jackson's customer in tobacco was a New Zealand parallel to himself, but, unlike our skipper, had not yet gone through his 'bad time.'

What yarns of Taranaki, of pah-taking in the wars of 1864-5, of Te Kooti and the West Coast; what endless gossip over the old days at Chatham House, of the sixth-form bullies and the fourth-form sneaks; what comparisons between the particular forms of dishonesty respectively favoured by the miners of Australia and California; what a string of questions on both sides, and how passingly strange the place of all these references to the past!

The trader's 'boys,' plentifully supplied from our

galley, were well content to laze with our crew under the flapping canvas for hours together, and the big moon was lighting up with a weird beauty the cocoa-nut palms of the low-lying atoll before my old chum went down the side of the *Belle Frances*, perhaps to dream ashore of the time when he got me, as well as himself, six books of Virgil as an imposition for carelessly handing me a 'prig' in one of the class-rooms at the well-known Ramsgate school.

In a voyage so diversified in every respect, I have to condense as much as possible. Chapters could perhaps be written where I have used lines. The traditions of some of the islands referred to would alone occupy a goodly volume, and the rapidly disappearing manners and customs another, that is to say if they were stated in detail in regard to each island; but enough is as good as a feast, and if I were to enlarge on these topics, my remarks must of necessity prove but a wearisome iteration of what I have already attempted, with just here and there some local colouring.

The legendary lore of Polynesia is either Sawaiori or Tarapon, and it chiefly belongs to the former race; and I have given specimens of Tongan, Tahitian, and Fijian traditions, and I shall complete by a selection of those of Samoa, which I found in Jackson's tin box.

The same remark applies in great measure to manners and customs. The men and women of the Sawaiori race are nearly all well-clothed civilised Christians; it is true they do not at present appreciate every particular of European civilisation, and are

perhaps hopelessly ignorant of many things—like the Poor Law—which of course are among the glories of our advanced position; but neither they nor their cousins, the Christian Fijians, can be considered as regular 'savages,' except in the sense that just now they do not wear so much clothing as we do.

The Tarapon race, again, occupies a much lower position, and is, at any rate in some localities, but little removed above the naked Papuan (or Negrito-Polynesian), who, however, is being rapidly made to understand the force of the progress-wave now approaching the islands of the South Sea.

I am afraid I am not much of an anthropologist, and as I went 'from island unto island,' the thought that struck me was not so much what their inhabitants were in years gone by, but what with fair and just treatment, and the influx of capital, they could be made to accomplish in the future. If the sneered-at work of missionaries has done so much, what would they not do if taken in hand like the Fijians?

I consider the development of the Polynesian races, and the islands they inhabit, a study well worth the attention of practical men of our time; and I do not think I am too sanguine in anticipating a future for this region which surpasses any dreams of to-day.

These views were also those of my friend, for one cloudless morning while the *Belle Frances* was lazily drifting towards the Wakaya Channel of the coral reef of Ovalau (there was hardly any wind, and our ensign looked as dejected as if Washington had told a

lie), Jackson took his pipe from his mouth, and pointing to Nasova, remarked:

'What those people there have done with Fiji can be done in the islands I will show you. If a man who grows a blade of grass where no grass grew before is a benefactor to his country, what shall we say of the men who are rapidly making the Fijian ex-cannibals law-abiding, industrious agriculturists? Through at last, thank goodness! 'Bout ship!'

It was only a trading cruise we were embarked on, but even I felt within me something of the spirit of a pioneer, and remembered those lines which Mr. J. C. Earle, in his second hundred sonnets, puts into the mouth of Sebastian Cabot:

> 'A pure ambition burns within me yet,
> The secrets of the Occident to know,
> To make the circuit of the world, and get
> Back by the gulf-streams of the Orient's glow.'

Jackson's thoughts were, perhaps, on this occasion more intent on the wind and the supply of yams and water for the crew; but there was an edition of Byron on one of the bookshelves of our schooner, and I noticed that the pages which contained the 'Good-night' preface to 'Childe Harold's Pilgrimage' were turned down and thumb-marked. Notwithstanding all his Polynesian absurdities and his unvarying *bon-homie*, the sad spirit of those lines, especially that of the last verse, entered much into the hidden life of my friend.

A few seconds after Jackson's cheery 'Bout ship,' the ceaseless music of the big ocean waves, as they

roared on the coral reef, was heard on our starboard-quarter, and we were again, sea-loving children of a sea-loving race, once more on the broad bosom of the Pacific, outward bound for some islands at 'the gate-ways of the day.'

CHAPTER XVII.

'FROM ISLAND UNTO ISLAND AT THE GATEWAYS OF THE DAY.'

THE selection of 'trade' for an all-round cruise requires experience and judgment. It used to be a foolish saying in England, 'Oh, anything will do for the colonies;' but anything WON'T do for the islands. The owner of the *Belle Frances* dealt mainly with the beachcombers and the chiefs; but the articles which would suit one group would be unsalable in the next. In some of the archipelagoes even the different islands differed in taste to a remarkable degree. Certain goods can always be safely taken, and a large profit can be relied on, even on Levuka prices, which for many articles of 'trade' are much higher than London figures. If a suitable vessel were chartered in London, with good passenger accommodation, and loaded with quick-selling cargo, it would be comparatively easy for any persons whom this book may interest to study things Polynesian themselves in a very comfortable fashion, and so carry out poor Jackson's idea of a sort of scientific expedition. In addition to an exceptionally beautiful cruise, with almost certain

fair weather and calm sea, money should be made by those interested, and arrangements could be entered into which would lay the foundation for a profitable growing trade. I merely throw out the hint to gentlemen who may be glad to learn that there is still a region which, although discovered in great measure by a certain Captain Cook, is as yet uninvaded by the tourists of the same name.

The islands of the 'Low Archipelago,' or the Tuamotus (sometimes called Paumotus, signifying a 'cloud of islands'), are well worth a short account. The group, or groups, extend over sixteen degrees of longitude, and consist of seventy-eight islands, all coral atolls, all with the exception of three having lagoon reefs, varying in size from a few miles to over a hundred miles in circumference. The population may be set down at 5000, of which perhaps not more than a fifth are in a state of primeval barbarism.

In former times these people were so famous for their bravery that Pomare the Great, of Tahiti (called so by reason of his conquests), invariably employed them as his guards.

All who know these people say they feel safer in their company than in that of any other natives of the Pacific, and under circumstances of difficulty and danger this is especially noticeable. The Tuamotu is naturally independent, and he demands of his employers good pay and good usage. They are nearly all Catholics, and make very good converts; but they have a great predilection for rum, and are rather fond of an occasional free fight. On the Manga Reva there is a Catholic bishop and a body of clergy.

Of the seventy-eight islands in the group thirty-five are known to contain pearl-shell in their lagoons, and there can be little doubt that the large pearl which was purchased by the Queen from Messrs. Storr and Mortimer for £6000 came from these islands. The majority of the islands are incapable of any cultivation except for the growth of the cocoa-nut, consisting almost entirely of coralline sand, with very little soil. Limes, however, flourish, and fig-trees attain great luxuriance. A few of the islands (notably Manga Reva, a basaltic island over 2000 feet high) possess fertile soil. Manga Reva has five islands within its reef, one of which is clothed with forest and watered abundantly.

I have before mentioned the pandanus, or screw-palm; this remarkable tree flourishes most abundantly in the Tuamotus; though it is to be found more or less all over the islands of the Coral Sea. This is a most valuable product, and deserves to be better known. It is a very suggestive fact that the pandanus, custard-apple and other tropical productions of this region are found in a fossil state in the Isle of Sheppey, in England. The pandanus is called 'screw-palm' for the reason that it grows with a twist, like the screw of an augur. Its height is generally from twenty to forty feet, the stem being straight like a column, sending forth branches at regular intervals in such a form as sometimes to remind one of the golden candlestick in the tabernacle of Moses. Each of these limbs terminates in a tuft of long drooping leaves, having in the centre a large yellowish flower, of an overpowering odour, very agreeable, but sickly by reason of

its intensity. Underneath this tuft hangs the fruit, which is of a dark green colour, outwardly of the size of a man's head, and a form resembling a pine-apple, or more exactly that of the cone which on ancient sculptures is made to surmount the thyrsus of Bacchus. This fruit is commonly regarded by white men not only as unpalatable, but even as uneatable ; nevertheless, it constitutes almost the sole subsistence of thousands of natives in the Kingsmill and Marshall Groups, where no vegetable food exists.

When the fruit is ripe it easily comes to pieces, and is found to consist of a multitude of separate capsules, each of the form of a truncated cone, with square corners, the small ends being arranged around a central cone. Their surface is bright and smooth as ivory ; in one species yellow, in the other blood-red. The outer end is as hard as a stone, the inner soft, of the consistence of sugar-cane, and containing an equal if not larger proportion of saccharine matter. The interior of the capsule is fibrous. The custom of the natives is to chew the soft end, and having thus extracted all the nutriment, to throw on one side the hard portion, which they let lie in the sun till thoroughly dry, when they crack it between two stones and extract the *kiko* or kernel, which is similar to a filbert and very wholesome. The ripe fruit when boiled down produces a large percentage of excellent molasses ; also, when steamed in the Sawaiori oven and mashed up in warm water, it yields an intoxicating liquor when fermented, and a strong spirit by distillation. But the chief use to which it is devoted is the preparation of what is called on the equator *kabobo*,

which serves the savage of the more barren isles in the place of bread. The soft parts of the fruit are grated, and the pulp so obtained is dried in the sun. Its appearance is then that of coarse pine sawdust, of a dark-brown colour and sweetish taste. It is packed in baskets, solidly trodden into a hard mass with the feet, and will keep for any length of time. When required for use, it is moistened, kneaded, and baked on the stones. It is strong food, easily digested and very wholesome, but not very palatable to a European.

The pandanus tree grows usually upon coral, gravel, and clean sand, where there is no particle of mould, or soil, so that it seems beyond measure surprising that its roots could there find either moisture or nourishment. Nevertheless it contains a superabundance of oily sap which exudes freely wherever it is cut with an axe. Growing as it does on the seashore, it would be liable to be blown down easily by a strong wind, were it not for a most marvellous protection given it by a beneficent God. From the ground upwards, round and round the stem in a spiral row following the twist of the tree (to the height of about twelve feet), are what at first appear to be excrescences, looking like warts; these continue to protrude in the form of horns growing downwards, straight, and about the thickness of a man's arm, until they touch the ground, where they take deep root and send out suckers in all directions, and so form a series of stays round the tree on every side, so that it safely defies the power of the most furious storms.

These stays, when macerated and freed from their oily pulp, yield a fibre similar in appearance to jute, exceedingly white and exceedingly strong. The trunk of the pandanus tree, at maturity, is as hollow as a stove-pipe; the wood, never more than a few inches thick, is as hard as bone, and takes a very fine polish.

The leaves of the pandanus tree are more than six feet in length, and from two to four inches wide, of a bright green, with a rib down the centre and edged on both sides with a row of sharp prickles. Roofs of houses, sails of canoes, flooring mats, and clothing of all sorts are manufactured from the leaf. Wonderful and beautiful fabrics are made from it, all plaited by hand and dyed various colours. Waist-clothes and sashes, as white as linen and as soft as silk, are also made from the leaves of this rich tree.

I do not know of anything that will approach the leaves of the pandanus tree, as a paper-making material. The tree grows from one end to the other of Coral Lands. Its leaves can be had for the trouble of cutting, and all that is wanted is to steep them in salt water, pound them and bleach them in the sun, and they will become as soft and white as a linen rag.

As in other groups, a good number of small traders cruise around the Tuamotus to pick up cargoes of copra and other produce, for the central depots of German and other firms at Samoa, Tahiti, and Tonga. The price usually paid by the natives is copra taken at two to three cents per pound, in exchange for goods upon which the profit is never less than one hundred and often three hundred per cent. Thus inferior kinds

of prints which cost the trader about eightpence and ninepence per fathom are retailed at two shillings. Shirts which cost fifteen shillings a dozen, at Sydney, are sold at six shillings a piece; needles a penny each; and a small reel of sewing cotton one shilling. Combs, looking-glasses, and gilt ornaments command high prices, and so do fish-hooks, files, and tools of all sorts. Ribbons and dyed feathers are in keen demand. Tobacco generally fetches a dollar a pound (it can be had in London or Sydney for about sevenpence to one shilling per pound in bond). A regular trader—and these gentlemen must on no account be mixed up with the runaway rascals to whom I have had so often occasion to refer—will, when known, make an advertisement of his wares in this fashion. He will put on a pair of trousers of that kind he is most anxious to sell, and a shirt of some gaudy colour; round his waist he will wind a crape sash, or piece of handkerchief of imitation silk; on his head he will wear a felt hat, with a huge buckle and a great bunch of dyed feathers of the most gorgeous description. His ears will be pierced and loaded with gilt rings; round his neck are several yards of ribbon, strings of beads and chains, and his clothing is saturated with bergamot, verbena, or some similar perfume, as by these strong scents the Polynesians are as irresistibly attracted as rats are by that of aniseed, or dogs by a red herring. Thus attired, regardless of expense, he is looked upon as a sublime personage, and marches up the village street escorted by a dense crowd of simple islanders, bursting with admiration. Fashion is as supreme in Coral Lands as it is under the direc-

tion of Worth of Paris, and the shrewd trader will take care to make a present of what he most wants to sell to the chief. Once he is seen in public with it, all his subjects desire to be like him, and pay almost any price for the luxury. These islanders may be very simple and very 'savage,' but they would easily perceive the consummate wisdom of the 'Alexandra limp.'

Near to the tenth parallel, but north of the latitude of the Samoan Group, are a number of coral atolls which are full of resources which might be turned to profitable account. The nearest to Samoa is the Danger Island of Commodore Byron, or the San Bernardo of Mendana, or Pukapuka as it is called by the natives. It is, however, anything but dangerous to the voyagers who frequent this part of the Coral Sea. It is out of the track of hurricanes, and a vessel may stand off and on, making fast to the reef with a kedge anchor, for nine months out of the twelve, in a horse-shoe bight on the lee side of the land.

San Bernardo is a great triangular reef of about thirty-five miles in circuit, enclosing a lagoon mostly shallow, but in some places having a depth of fifty fathoms. This lagoon encloses three large cays, one of which is five miles in circumference. Some years ago it was thickly inhabited, but Peruvian slavers since carried off the great bulk of the people.

The people are of a light copper hue and of very pleasing countenance; they never tatoo themselves, and crimes of violence are not known among them.

They are simple-minded people, honest and contented, but anxious to learn from white people, and speak a language which approaches more closely to that of the Maoris of the North Island of New Zealand than that of any other inhabitants of the Pacific.

They profess Christianity, and a Hervey Island teacher resides among them. The products of the place are cocoa-nuts, and *bêche-de-mer*. The groves of the former are remarkably luxuriant and produce about 100 tons annually, which is mostly wasted by the natives, as they live on them; they drink no water, and choose the young nuts for the quantity of the milk they contain.

With a little labour (and the natives work well) and care in the cultivation of trees, this island would in seven years' time produce at least 500 tons of copra per annum, or at the London price of the day, more than the value of £10,000. Very few ships call at San Bernardo, and unless things have strangely altered since I was in the Pacific, a splendid opening is offered for organised enterprise in this matter of copra alone.

Bêche-de-mer is in abundance, but good pearl-shell is rare. The Damano trees grow to an enormous size on the islands; they run from 6 feet to 12 feet in diameter (one has been measured more than 20 feet) and to about 200 feet in height. As explained when dwelling on Fiji, this wood is very valuable for ship-building and ornamental purposes, and is very like the best Spanish mahogany. Other trees of commercial utility flourish on the cays of San Bernardo, notably the screw-palm, and the Nangiia or box-wood tree.

Forty miles to the south-east of San Bernardo is the island of Nassau or Motungongau, as the natives call it. I believe it is uninhabited; it certainly was so in 1876. The island, according to Mr. Sterndale, contains about 2000 acres of rich soil; has wells of fresh water; cotton grows wild over it, and cocoa-nuts were planted there about ten years ago.

To the east of San Bernardo is the island of Manihiki, about thirty miles in circumference; the interior lagoon of which contains a vast deposit of pearl-shell of good quality. This lagoon has never been systematically fished for more than twenty years, but a Tahiti firm obtained from it when last fished over 100 tons of shell in less than eighteen months. The women of Manihiki are especially handsome, and being much sought after by the strolling kidnappers of the Pacific, the labour supply of the Tahitian traders failed them, and they abandoned Manihiki, as in this place lagoon-fishing is exclusively the province of the weaker sex, and to bring other labour would have been to repeat their way of establishing the fishery—*i.e.*, by force of arms. I believe that now the Manihikans would welcome the advent of renewed commerce on another basis than the 'click' of a revolver, as they are a well-disposed and highly intelligent people, all professing Christians, can all read and write, and have a resident minister.

The Manihikans are wonderfully ingenious and skilful in all mechanical arts. They live in stone houses; build excellent whale-boats, and are skilful in the management of them. They dress like Europeans, in cotton fabrics, which they have received from ships

in exchange for cocoa-nut oil, or as wages at guano diggings. They have carpenter's tools and most necessaries of all sorts.

The cocoa-nut groves of Manihiki alone would, under proper supervision, yield 300 tons of copra a year, or £6000 in the London market.

One of the most extraordinary isles in the Southern Sea is that of Rakahanga, about thirty miles from Manihiki. Here the traveller is face to face with a civilisation of no mean order. The population of Rakahanga is about 500; their village is built of stone; the houses are large and substantial, plastered with coral lime; they have panelled doors and Venetian blinds, and the floors are covered with most skilfully made mats. The natives make good furniture from their own island wood, and their hats, similar to those called Panama, are really excellent.

These people possess handsome whale-boats, have a church in the middle of their village handsomely decorated within, the woodwork being inlaid with mother-of-pearl. The vessels which they use for their sacramental rites are of solid silver, and were purchased by them from traders who had procured them from a wreck.

I think Rakahanga (sometimes called the Island of the Grand Duke Alexander), although quite twenty miles in circuit, is one of the least-known atolls of this part of the Pacific, probably for the reason that its village being built out of sight, and the anchorage difficult to find, the ordinary run of mariners have passed it by as uninhabited. The density of the cocoa-nut trees on Rakahanga is very remarkable.

The inhabitants have just laws well administered by themselves, and invariably extend the kindest hospitality to any straying or shipwrecked sailors. No Europeans reside among them, their teacher being a countryman who was instructed in Christianity by a Polynesian missionary.

It is when encountering this sort of thing, after having supped on Fiji horrors of the good old times, that one becomes wholesomely indignant at what I must call the insufferable assumptions of shallow writers, who, because it is fashionable, I suppose, are perpetually abusing the missionaries of every creed.

At the risk of being called a narrow-minded 'clerical,' I have come to the conclusion, after mature reflection, that from a purely commercial point of view, the inhabitants of a Pacific island devoted to, say Wesleyanism, are infinitely better people to trade with than if their 'right of private judgment' took the form of devil-worship and their freedom from a 'soul-enslaving superstition' the sweet liberty of cannibalism.

There are brilliant exceptions to the mission-haters; and one of these has inseparably woven his honourable record into the tiny history of Rakahanga. He was true to the noble traditions which ought to associate themselves with his name, for it was that of English, and he was a merchant mariner of Honolulu. In about 1860, he instituted a cocoa-nut oil manufactory on one of the Fanning's group, and, looking for labour, he found these people and employed them. He supplied them with useful articles, and

taught them handicrafts for which they display extraordinary aptitude. He supplied them with the seeds and cuttings of valuable plants and trees adapted to their soil, notably tobacco and figs, which last have grown to great perfection, and he was regarded as their great benefactor. What became of Captain English I do not know; I am told commercial misfortunes overtook him; at any rate, his connection with Rakahanga ceased.

What his creed was I neither know nor trouble about, but I am inclined to the opinion that, even if he possessed the ability, Captain English never wrote 'smart' articles against the extension of Christian teaching. Perhaps he was not even a 'scientist' of this infallible age of progress—but this I know, he behaved kindly to the Rakahangans, and taught them agriculture.

Since the manufacture of copra superseded that of cocoa-nut oil, these remote communities of Rakahanga and Manihiki have refused to trade with the vessels that have visited them, or, at any rate, this was the case a few years back, for the following reasons. While the American whalers frequented their neighbourhood they were in the habit of buying from these islanders great quantities of cocoa-nuts for sea-stock. The price was always $1 per hundred (*i.e.*, its equivalent in trade); it takes fifty of them (the wild cocoa-nut of the Pacific) to make one gallon of oil; consequently, for a gallon they usually asked and obtained half a dollar in return for two yards of cotton print. One hundred cocoa-nuts when dried weigh only fifty pounds, for which traders usually refuse to pay, upon

the spots where the nuts are grown, more than 1½ cents per pound, equal to seventy-five cents per hundred nuts, instead of $1 per hundred. They do not allow for the fact that drying the meat of the cocoa-nut involves less labour than making it into oil, nor do they understand the old business maxim of a reduction on taking a quantity.

To the north of the Tuamotus is the Marquesas Archipelago, which is composed of two tolerably distinct groups, lying between the parallels of latitude 7° 50′ and 10° 31′ S., and longitude 138° 39′ and 140° 46′ W. They are all of volcanic origin, and may be seen in clear weather for a great distance. The French exercise a kind of protectorate over the group, but, as is the case with all French colonies, both politically and commercially, the Marquesas are not a good specimen of what can be done in a new country. The population I have no exact means of estimating, but from what I learnt in the Pacific and in the vicinity of the islands, I should put it down at about 6,000; they are, however, like most of the Polynesian races, steadily declining in number.

The principal island, called Nukahiva, is about seventeen miles from east to west. The most populous and fertile is that of Dominica, where there are Catholic clergy who shepherd, I fear, only nominal Catholics. It is true my informant was a somewhat vigorous Protestant, but I am not very sanguine about the religious results of some hard-working missions in the Southern Sea, whether they are in the bark of Peter or in frailer crafts. 'Every inch upon which vegetation can find a hold is covered

with it,' says Sir Edward Belcher, of Dominica; and this is perfectly true. The Catholic clergy have very successfully cultivated cotton, and their profits from this source may be fairly set down at from £2000 to £3000 a year. The island is twenty miles long by seven broad. The country is hilly, with gullies running down to the sea. The highland natives are afraid of coming down to the coast, and dig deep pits to prevent the incursions of the fishermen, thus completely reversing the order of things that used to exist in Viti Levu, Fiji. Like the Tarapous of the Kingsmills, the Sawaioris of Dominica are exceedingly fond of strong cocoa-palm drink; and when they do indulge, they play a very ugly game in which murder is often a leading feature.

When killed, the victim is generally eaten, as, (although denied by some writers who have not possessed good sources of information,) there can be no question some of the Marquesans tenaciously cling to cannibalism; but it is only fair to add that it has never been with them a religion, as it was in Fiji. At any rate they have large flat stones with holes in them (like the end of a bagatelle-table), about four to five inches in diameter and two inches deep. Human bodies are cut up on these, and each man interested in a particular hole drinks the blood found in it.

If a chief dies, a head must be found—that is to say, the mourning natives go in search of some unhappy straggler, a lonely fisherman in a canoe, or the like, whose head is immediately taken off and buried as a resting-place for the feet of the deceased potentate.

The men tattoo their faces in black patches, the women their lips and the lobes of their ears, and are very pretty and light coloured.

In some islands morality can scarcely be said to exist, and the European beachcombers have not improved matters.

The French Protectorate is little better than a farce. Beautiful as some of the Marquesas Islands are, and bountifully blessed by nature in nearly every respect, their present condition is that of a huge garden gone to waste; peopled for the most part by savages, and demoralised by white influences, while a few zealous priests fight a hopeless battle, sustained in some degree by the French navy, but regarded with irreligious indifference by their official fellow-countrymen on shore.

The five islands of the Austral Group, to the south of the Society or Tahitian Group, *i.e.*, Rapa, Raivavai, Tubuai, Rurutu, and Rimatara, are chiefly noticeable on account of the fact that European products are readily acclimatised in them as well as tropical vegetables. They lie from the tropic of Capricorn to 27° south. They average from fifteen to twenty-five miles in circuit each, Rapa being the largest, and the population may be put down at about 3000 souls. The climate is a delightful one. For nine months in the year the wind blows from the south-east, and from the westward for the remainder. Sugar, cotton, coffee, and tobacco could be well cultivated in the group by an organised English effort, and the inhabitants being inoffensive, hospitable, and intelligent, would gladly welcome some such advent. They have an almost

extravagant affection for the English, even more so than the Tongans.

I next come to the Hervey Group, with its seven magnificent islands, of which Rarotonga is chief. Rarotonga is about 3000 feet high, and is clothed to the very top of the mountains with unsurpassed vegetation. It has abundant streams, sloping land, and alluvial valleys. The Rarotongans are in an advanced state of civilisation. Their laws are just and well administered. Their houses are built of stone and lime; and they plant coffee and cotton, and export great quantities of oranges. Cotton gins are to be found there; and they have but one weakness, and that is for a mild form of intoxicating drink, made from the juice of oranges and crushed China bananas.

In 1864 the inhabitants made a humble petition to her Majesty's Government, praying for either the protection of, or annexation to, Great Britain, and there can be no doubt but that they entertain the same feeling still. If this were gratified, a new era of prosperity would dawn upon the Hervey Group. *Bêche-de-mer* and turtle are found in great quantities on Hervey Island itself, which had very recently but one permanent inhabitant—an aged American beachcomber. Cocoa-nut trees flourish to a great extent, and Mr. Sterndale says that he noticed four hundred nuts on one tree on Hervey Island.

On the direct route between New Zealand and Tahiti, lie the islands of Huon Kermadec, so-called after that unfortunate French commander, who, in company with M. D'Entrecasteaux, was despatched in

search of La Perouse. There are three islands, Raoul or Sunday Island, Curtis and Macauley. The two latter are not inhabitable, nor is it possible to land on them. Curtis Island discharges great quantities of steam, which spouts out of the crevices of the rocks. Sunday Island has been inhabited at various times by people of European extraction, is twelve miles in circumference and about 1600 feet in height, with a very rich soil. The ground is so warm in some places that food may be baked in it, as in an oven.

Very large turtle come up at this place, both the green kind and hawk's-bill, which is the more valuable. There is almost a mystery about this species of turtle, as it is never found westward—or, in Pacific parlance, to windward—of the one hundred and eightieth meridian of longitude; so it is called by the natives *homu no te opunga*, the 'turtle of the going down of the sun.'

In places where the hawk's-bill turtle are plentiful it is the custom of the natives to strip them of their valuable plates by introducing a hot knife under the laminæ, and then letting the creature return to the sea.

Sunday Island has a history, and that, too, of very modern date. In 1861 came thither a Callao slaver, with about two hundred Polynesian natives on board, among whom a typhoid disease had broken out. They were landed, and all died, as did about one half of the settlers then resident. The rest got away in a calling whaler. The last inhabitant of Sunday Island of whom I heard was a man named Covat, who had married a Samoan wife. He had reared a fine family,

and was happy in his island home; when, in the early part of 1872, the water in the little fresh lake on the island began to boil furiously, and this was followed by a column of fire spouting up from the middle. A whale ship seeing the flame bore up and took away Covat and his family, together with a comrade they had landed two weeks before; and thus the place became finally deserted.

Mr. Sterndale visited Sunday Island in the fall of 1872, and found the place much scorched towards the interior, but Covat's house was uninjured, and all was becoming green again; the banana trees had fruit on them, and the volcanic disturbance had ceased.

Wallis Island to the west of the Samoan Group, is similar as regards fertility to those just described. It has a large population, devotedly Catholic, and among them resides the Bishop of Oceania, assisted by numerous clergy and a sisterhood of nuns. A handsome cathedral of cut-stone is the substitute in Wallis Island for the cannibal temple, and notwithstanding the complete absence of Nihilism, Socialism, and other 'advanced' theories, the contented natives manage to do a very good business in copra.

The Fanning's Group of islands consists of four discovered by Captain Edmund Fanning, an American navigator. They stretch from 1° 47′ N. to 5° 49′ N., and from longitude 157° 27′ W. to 162° 11′ W.

The most westward, and evidently the last formed of the group, is Palmyra. Calden Reef, which is forty miles to the northward of Palmyra, had not, in 1876, assumed the distinctive features of an island, however, according to Dr. T. H. Streets, of the

United States Navy, whose interesting paper in the 'American Naturalist' I mainly follow on scientific data in connection with this group, it will soon become so.

Palmyra represents the second stage in the formation of a coral island; it now consists of fifty-eight small islets, thickly clothed with vegetation, and arranged in the form of an elongated horseshoe, opened to the westward, and inclosing four lagoons. This is, roughly speaking, an exceptional formation, but the interest of the Fanning's Group concentrates itself in Washington Island. This is, in fact, an obliterated atoll. In place of the usual salt-water lagoon there is a lake of fresh water, one mile long and half a mile wide, with a depth of four fathoms in its deepest part. No shore platform comes out from the land at low water, but the sea at all stages of the tide breaks directly on the beach, except at the angles of the island, where reefs extend a certain distance into the sea. The beach shelves rather abruptly towards the water's edge. The highest point of the land is only fifteen feet high. All traces of the former passage from the sea into the lagoon have been obliterated.

The water of the lake is perceptibly brackish, and the only life it is said to contain is a species of eel and shrimp, both of which are different from anything found in the water surrounding the island.

The Fanning's Group is noted for its handsome breed of Polynesian parrots, which are distinguished by the predominance of red in their plumage.

Captain Fanning discovered the islands named after

him in 1798, and the following extract from his voyages bears on the *Coriphilus kuhli* referred to by Dr. Streets: 'Amongst the birds was one species about the size of our robin, with a breast of scarlet-coloured feathers, the under portion of the body being finished off with bright red, the neck of a golden colour, back of a lively green, with a yellow beak, except the very points, which were of a bright dun colour, the wings and tail being both of a jet-black, and the last tipped off with white; it was a most beautiful and lovely bird, with its brilliant and richly variegated plumage.'

These birds are still to be had on Washington Island, but, though easily caught by the intervention of a tame bird and an active islander, they cannot bear confinement, and soon die.

Dr. Streets says: 'When caged aboard the ship they exhibited as pretty a picture of love as one can imagine, well meriting their name of love-birds. They sat billing and smoothing each other's feathers for hours, and, as night came on, two would get together and sleep with their heads turned towards each other.'

The gigantic land-crab is an inhabitant of the Fanning's Group. He lives in burrows under ground, and feeds on the cocoa-nuts as they fall from the trees. He first tears off the husk, and then, with his strong pincers, breaks through the shell at the extremity that holds the eyes. The strength of his claws is sufficient to crash a lath in two, and he can suspend himself on the branch of a tree for an hour or more. It may be useful to know that if, when intruding on their privacy, a human hand is grasped

by them in a manner more engaging than desirable, a gentle titillation of the under soft parts with any light material will directly cause the crab to loose his hold.

The population of Fanning's Island is about 150 people, who inhabit an area of about eight miles wide, with a circumference of thirty miles. Many of us are unaware that this little place is part of the British Empire, the Union Jack having been hoisted there by Admiral Richards in 1859. The natives are chiefly from the Hervey Group, and are all Christians; can read and write, and there are excellent schools. The trade is entirely in the hands of an eminent London firm, and confined to guano. About twelve ships a year leave the island, of about 1000 tons burden each. The value of the exports may be stated at about £60,000 per annum, while the imports are merely nominal. I make no comment on the preceding pregnant paragraph, but commend it to gentlemen who are a little shaky as regards the security of some South American Bonds.

North of the Kingsmill lie the Marshall Group, or what are called the Ralick and Radik chains. There are about forty-six islands, almost equally divided between the two ranges, from sixty to one hundred miles apart. They are all of one description, low atolls, some of them of great extent. The largest are Mille and Aur, upon which the King of the whole group resides. These islands are fertile, for which reason they were named by Alonzo de Saavedra, who first discovered them, Los Buenos Jardines. They are covered with herbage and great trees, besides

cocoa-palms and *pandanus*, in abundance; they boast the usual plants, and several species of arum, which is excellent food, and yields a capital fibre, as I have already stated. Fish is plentiful, and fresh water is found in wells. The people are good-looking and strong, remarkably courageous, and of kind disposition. It is true some white men have been killed by these people, and ships burnt, but these affrays were invariably brought about by the Europeans. In regard to these islands the blame must chiefly rest with the Spanish Americans from Mexico and their cousins from Manilla, some of whom obligingly settling in the group, were satisfied, after having used extreme violence, with teaching them all that was infamous.

On the other hand, the American missionaries who have resided on the group for years, have always been treated with the greatest kindness and respect. Whether their converts are more than merely nominal Christians I cannot say. The Marshall islanders are as a rule more intelligent than those from the Kingsmill Group, and are very ingenious in the manufacture of their canoes. They are skilful navigators, and will leave their homes for a year or two and cruise from one island to another for trade in such articles as they make.

Both men and women wear fine clothing of dyed tappa, from across the chest to below the knee. The trade of the group is confined chiefly to copra and *bêche-de-mer*, large quantities of which are exported to Samoa for shipment by the Messrs. Godeffroy.

As regards the Marshall Islands, and the other

groups near them, it may be said that there is now springing up a race which will, beyond doubt, exercise in time a most powerful influence on the destinies of the Pacific. They are remarkable for superior intelligence, patience, skill in navigation, and a faculty for acquiring all the mechanical arts. They are the progeny of European and American mariners by Japanese mothers, and in them are to be found combined the grandest elements of success in life—that is to say, all the courage and spirit of adventure which distinguished their wild and roving fathers, mingled with the acuteness, ingenuity, and concentration of purpose which is so characteristic of the Mongolian, and especially of the Japanese. It is some of these men who, in any organised effort to develop the trade of Polynesia by British capitalists, would prove invaluable as local agents, interpreters, and as authorities on the intricate navigation of their respective groups.

I learned much from beachcombers and others of groups in the Pacific, of which very little is known.

Mr. William A. Chase, who had been a sailor on board an American whaler, was a constant passenger in the *Belle Frances*, and my friend owed a great deal to the information afforded by his humbly born associate. On the cruise about which I write, he boarded our schooner at Rarotonga, where some very satisfactory business had been done, and gave us to understand that he intended taking a trip with us. He was made heartily welcome, and repaid in great measure the hospitality afforded him

by his accounts of adventures and of islands which are not at present included in the scope of the ordinary Pacific trader. The stay of our schooner at Rarotonga was a very limited one, and besides inspecting the wonderful civilisation of the people of that place, we had little time for investigation of the group; however, Chase told us that in the Hervey Islands (Atiu Maukè especially) magnificent iron-wood is to be found, and in long lengths from twenty to more than forty feet, and from a foot to three feet in diameter. Some of this wood is so extremely heavy that the interior portions weigh within a fraction of two ounces to the cubic inch.

From an odd remark or two of Mr. Chase's I came to the conclusion that at no very remote period of his existence he may have been engaged in the eminently humanitarian profession of blackbirding. Certainly he was well up in the geography and soil of some of the islands in the Pacific still dangerous for white men, and would willingly discuss these with us. When he boarded the *Belle Frances* his destination was Samoa, where we intended to touch, and he had much to say about its people and their traditions. These traditions Chase had at his fingers' ends; and reserving the matter of fact statistics relating to the homes of the 'real cannibals,' I will now put into intelligible English the lore which Mr. Chase had acquired when living with some of his native friends in Samoa.

All the traditions that I heard of in the Pacific agree in one particular, that 'in the beginning' the

earth 'was void and empty, and darkness was on the face of the deep.' The Samoans say that that being the case, a certain Jupiter of their mythology sent from heaven his daughter in the form of a snipe to find dry land. After many unsuccessful visits one bare rock furnished a resting-place for this weary wanderer. Repeated descents of the bird-disguised goddess still found the same rock barren, till her father at length deigned to send a little earth and a small creeping plant to furnish the tiny continent. Watched carefully by the supernatural snipe, the plant was found to have got withered and was replaced by worms. Anyone who has noticed the important part which the earth-worm plays in the breaking up of the pent subsoil of a garden, or has read a recent article on the formation of vegetable mould in the *Nineteenth Century*, will find no difficulty in seeing how the Samoans made their connection between the weed and the worm. In fact this tradition is simply a rude account of what we know does take place when naked rocks first exposed to the air become covered with vegetation more or less rapidly, according to the temperature and other physical conditions.

The New Zealand Maoris and the Tahitians all connect the creation of the world with a rock. In the Windward Islands of the Society Group they used to say that the world is due to the procreative power of their chief god who was called Taaora, who embraced a rock which immediately brought forth the earth and sea. After this stupendous birth, the heralds of day, the dark and light blue sky, appeared before Taaora and asked for a soul for his offspring—

the then lifeless universe. The reply of the god was, 'It is done;' and directed his son, the sky-producer, to carry out the mandate. The son looked up to the heavens, and they brought forth new skies and clouds, sun, moon, and stars, thunder and lightning, rain and wind. He then looked downward on the earth, and the soul of God being breathed into the mass, it soon became changed, and earth, mould, mountains, rocks, trees, herbs, and flowers, beasts, birds, and insects, fountains, rivers, and fish took their rightful places in creation. The blueness of the sea and the submarine rocks and corals, and all the inhabitants of the ocean, were afterwards created by the same Raitubu, or sky-producer.

The idea of development is apparent in both the Samoan and Tahitian traditions, and in fact, as far as I know, is universally accepted by all races of mankind.

I do not think that the Samoans ever heard of Dr. Darwin or of Professor Mivart; but it occurred to me, as Chase very leisurely retailed these native legends with that slight American drawl which is rather common in the Pacific, that the theory of evolution is at least as old as the native races of the great South Sea; and it is to be specially noted in this regard that the Samoan tradition is that the animal form developed from the worm all higher forms till man was reached; whether as a distinct creation, as the Tongans have it, or as a very much improved ape, they do not say. On this matter I am, to slightly alter a well-known remark of Lord Beaconsfield's, 'On the side of the—Tongans.'

The latter-named people used to have, by the way, a curious tradition that the earth rests on the shoulders of their god; and when an earthquake occurs, he is supposed to be shifting his burden from one to the other. This Pacific Atlas must have enormous 'staying powers,' as earthquakes are few and far between in the Friendly Islands.

One of the best of Chase's Samoan legends was his quaint version of their discovery of fire. It seems that centuries ago—how long back Chase could not say, but he 'guessed it was before the Declaration of Independence'—there was a great fuss about the art of dining in Samoa, and the people were very much agitated on this important question. It was agreed on all hands that the *menus* were anything but satisfactory, and their insular habits of feeding resulted in chronic dyspepsia and postprandial inconvenience of all sorts. Many were the remedies suggested, when a brave young chief addressed the conference we will suppose, and said the wretched condition of their stomachs and their unscientific meals was all owing to their barbarous habit of eating their food uncooked. What they wanted was fire to cook it with, and that was the reform he urgently demanded in the name of his outraged liver. Asked by some indignant Conservative admirer of the 'good old times' before these new-fangled ideas were talked of, where he was to get it from, he replied that the same force that caused earthquakes, upheavals of the earth, and boiling seas could furnish fire for them; and though warned by his friends, he stated his intention of at once repairing to the cave where the god of the earthquakes and boiling

springs lived, and ask for fire to enable them to advance in the 'art of dining well.'

He was as good as his word—and calling on the rocks to divide, passed into the fearful presence of the fire-god. The young aristocrat seems to have 'jockeyed' the deity into giving a few cinders; but after a time, the latter repenting his weakness in yielding to the audacity of the young chief, he sallied forth, and by one fierce gust drove cooks, ovens, fire, and food all over the place. The prince, nothing daunted, again sought his enemy, and is said to have entered into a personal combat with him.

Knowing full well that the digestions of thousands of his countrymen depended on his prowess, he fought the battle of 'cooking reform' with unsurpassed devotion, and in the end succeeded in severing one of the arms of the fiery god, whereupon the latter asked for terms, as he said he wanted the other one to maintain the balance of Samoa. An offer of a hundred wives was indignantly refused by the young man. What he had come for, what he had fought for, was fire; and the possession of that, and at once, was the only condition he would make. He carried his point, and great was the jubilation in the Samoan South Kensington School when he returned, and the banquets of roast and boiled with which he was regaled are matters about which the natives talk to this day. By the self-devotion of Prince Ti-it-iti, Samoa passed in one day from the fearful regimen of cold (raw) leg of mutton to the possible enjoyment of a triumph of Delmonico's *chef*.

When the shock of an earthquake occurs in Samoa,

the natives will sometimes say: 'Ah! if brave Prince Ti-it-iti had not cut off one of the arms of Mafuie, what a terrible shaking he could have given us.'

The Samoans still joke about Mafuie as seated down below, and with a long stick amusing himself by 'stirring up' the islanders whose ancestors got fire from him. Like the Tahitians, the Samoans have a tradition that one of their goddesses conceived by looking at the sun; and bringing forth a son, he received the name 'Child of the Sun.' As he grew in years he became acquainted with his origin; and when about to marry, he was directed by his mother to appeal to the sun, his father, for a fitting dower for his bride.

Availing himself of a very high tree, he ascended to the sun, and on making his request, he was asked whether he would have blessings or calamities. He naturally chose the former, and received them—Pandora-like—in a basket.

Here Chase's story rather abruptly ended, but my friend Kelsall told me that the 'Child of the Sun' had, after obtaining the blessings in his basket, continued to have some influence with his father, inasmuch as on one occasion, his mother finding the day too short for her mat-drying, she requested him to get his father to improve matters, and this is how the filial youth went to work: just as the first rays of his father's effulgence appeared above the horizon of the broad sea, his earthborn boy threw a noose over him, with the result of nearly strangling his parent, who of course was still rising, and who naturally indig-

nantly inquired the reason for his son's eccentric behaviour. The dutiful boy at once suggested the difficulty his mother had in getting her mats dried, and good-natured Sol gave a ready assent, and the hours of sunlight have been longer in Samoa ever since.

Whenever anything in nature seems unusual, the idea of physical force at once enters the heads of all the Pacific islanders ; one simple instance will suffice and illustrate this very popular characteristic :

Of all that wonderfully fruitful, food-producing order, the bananas, the only one which stands upright is the mountain plantain. The Samoans say a war arose among the bananas, and the plantain conquering, the rest hung their heads in token of their vassalage. The animal kingdom is treated in much the same fashion. The rat and bat are both well known in Samoa, and the natives having always maintained that they are relatives, the wing difficulty is thus disposed of:

Once upon a time the original rat had wings, while the bat was not so favoured ; whereupon the latter, being 'uncommonly smart,' borrowed 'for a few minutes' his companion's organs of air locomotion ; but the minute he found that he liked air-travel better than trudging it on foot he quietly went away, leaving his legs for his friend to utilise as best he could.

Some of the sayings of these people are interesting, and I will give two or three as told us by our passenger. If I remember correctly, the following are not Samoan, but either from Tonga or Fiji ; but I had

never met with them in either place. One on greediness runs as roughly translated:

> 'Your evil eye esteems your share too small,
> And prompts you quick to aim at all.'

Another on a brutal husband, which may apply with especial force to some very gallant specimens of our Christian, civilised, and evangelising people:

> 'Oh, what a valiant man you are!
> Who beat your wife, but dare not go to war.'

A Tongan who had visited San Francisco was once asked by his compatriots whether it was true that the country of the *papalagis* was much better than their own. He had not proceeded far in his reply when he was told he was a 'prating fellow and a liar.' 'It was natural for a foreigner to talk thus, but unpardonable in a Tongan.'

It will be noted that travellers' tales are regarded with the same scanty respect in Tonga that they sometimes get here.

Chase, as I have said, was remarkably reticent about some of his proceedings in the Pacific, and we only managed to get one story out of him in connection with blackbirding, and that Chase got from what may be called the hero of the adventure, a Tahiti sailor of English blood. At any rate, a 'blackbirder' called the *Anna*, if I remember rightly, came to Onoatoa (Francis Island), in the Kingsmills, from Melbourne (*viâ* Fiji), and a great number of the simple-minded natives went aboard. They were well treated, and the deck was soon crowded. A cask of

tobacco was placed on the deck near to the main-hatch, which was uncovered. A man was stationed at the tobacco cask, throwing plugs of the tobacco in among the crowd, and all were pressing round to get a share of the spoils. While this was going on, the crew of the vessel stationed themselves on either side of the crowd, and, upon a signal from the master, closed in upon the poor unsuspecting islanders, throwing them pell-mell into the hold through the main hatchway ; and Chase told me he believed there were more than a hundred thus entrapped. All sail was then made for Tahiti. This vessel afterwards ran short of provisions, and, falling in with a schooner from Tahiti seeking natives, the kidnapped party was put aboard that vessel to be conveyed to Tahiti. While she was off Peru Island the natives began quarrelling with the crew, and were rapidly getting the better hand over them, when the mate, Chase's friend, seeing things had got desperate, rushed down the companion-ladder into the hold, fired a train of gunpowder leading to a cask or so of the same material in the forehold. Of course the deck was blown up, the master, most of the ship's company, and a majority of the natives were killed, those uninjured making for the shore three or four miles distant. Chase's friend, the mate, a native named Sunday engaged in this business, and one or two of the crew, managed to navigate the shell of their schooner into Tahiti.

While dwelling on this story of Chase's, which I know to be literally true, I cannot resist quoting from an account of a missionary cruise in the South

Pacific, written by the Rev. S. J. Whitmee and published in Sydney nine years ago, shortly after the blowing-up of the labour-stealing schooner. In reference to this very island of Onoatoa he says :

'When we approached the island, we saw a number of people watching us from the beach, but for some time no canoe came off, and we were afraid we should have some difficulty in communicating with them. The Samoan teachers were alarmed by the reports we had heard at Tamana, and were anxious that I would not venture to land till we knew what kind of a reception we might meet with. Two of them came to me with a request that I would allow *them* to go ashore first without any white people in the boat. The reason they gave for this wish was very humiliating to those possessing a white skin. It was that the natives of Onoatoa had reason to fear the whites who had stolen away their fellow-islanders, and that, if they saw only Polynesians in the boat, they would most likely allow them to land and explain to them the object of our visit without molestation; whereas they might attack us if they saw a white face. While we were deliberating as to what we should do, a canoe was launched from the beach with three men in it, and we waited till they came up. As soon as they were within hailing distance Kirisome began to talk to them in their own tongue, and told them the *John Williams* was neither a trader nor a man-stealer, but a missionary ship. This gave them a little confidence, and they ventured alongside. They then told us that missionaries were living on the island, and we concluded that the American mission from the Sand-

wich Islands had reached thus far south. But when questioned as to what missionaries were on the island, their replies were evasive and contradictory. It was a long time before we could induce our visitors to come on board, and when they did they trembled with fear. We at length convinced them of our good intentions, and proposed to go ashore with them to see the missionaries. To this they consented, and one of the three came into our boat to pilot us over the reef. As we were going towards the shore this man confessed that there were no missionaries on the island, but that they had told us there were because they thought our vessel was a man-stealing ship, and *we would leave them unmolested if we knew the island was occupied by missionaries.* I noticed this feeling on other islands, and I am convinced that a desire for protection from the kidnappers is one reason why our teachers were so gladly received on these heathen islands. A report of what missionaries are doing had spread throughout the group, either from the American mission in the north or our own mission in the south; and we had but to prove ourselves *bonâ-fide* missionaries to secure a good reception. Thus, although the doings of the kidnappers made it somewhat difficult for us to gain the confidence of the islanders, they facilitated our work as soon as we had gained their confidence.'

The people at Peru in the Kingsmills are especially proficient in the preparation of cocoa-nut-palm toddy, already referred to; and when drunk they think nothing of inflicting the most fearful wounds on their persons or on each other with their sharks' teeth saws.

In the manufacture of these knives they form a piece of the cocoa-nut-palm into the shape desired, then cut two or more grooves down the sides, into which sharks' teeth, with a fine hole drilled through their centre, are set close together. The teeth are fastened by means of a fine strong string, which is passed through the hole in the teeth and wound tightly round the wood. As these teeth are set to incline in opposite directions like the teeth of a saw, they make really fearful wounds, which leave the most unsightly scars.

As regards the ancient religion of the inhabitants of the Ellice Islands, of which I will give a short account and which, by the way, I hardly ever referred to in my chapter on the labour of Polynesia, I am indebted to Mr. Whitmee for the following account, and my readers will at once notice how closely allied are the various forms of Pacific heathenism:

'They used to worship the spirits of their ancestors, mostly those who originally peopled the islands; but some of later generations have been deified in some of the islands. They have shrines in some places where they offer their devotions, and where the gods come to hear their prayers and accept their offerings. Some have tangible representatives of their gods in the shape of stones; but, as far as I could learn, they always had the idea of spiritual beings taking up their abode in them either for a time or permanently. They have also a number of sacred men through whom they communicate with their gods. In some of the southern islands, now Christianised, there was only one sacred man in each village. He was chosen by the people

from one particular family. At his death, his successor was generally, but not necessarily, his brother or son. If one failed to satisfy the people, he was deposed and another chosen. This man was regarded as very holy. He dwelt with his family apart from the rest of the people. His house was generally built on piles over the shallow water in the lagoon. He never worked, but he and his family were fed by the community. He gained power over individuals, and abundance of food, by promising the favour of the gods to those who treated him well, and denouncing their anger upon those who were niggardly and brought him little food. When the gods communicated with him he pretended to be possessed, threw himself into all kinds of attitudes, raved, foamed at the mouth, and his eyes glared wildly. Then he declared the oracle to the people who had assembled around at a respectful distance. On two islands, the places where the houses of the priests stood were pointed out to me, and also the places where the people congregated. The distance between them could not have been less than two hundred yards. The priest performed incantations before the people went out to fish ; and to the anger or favour of the gods the success or non-success of a fishing expedition was ascribed. On the northern islands there are several priests ; they mix with the people, and seem to be far less exclusive than the single priest was on the southern islands. Their dead are interred in the earth, and their graves are surrounded by a border of large stones with a covering of small pieces of broken coral in the middle. These are generally very carefully kept in order. In the case

of a chief, a mound is raised from two to four feet high over the grave, and all round is kept free from weeds.'

This interesting archipelago is very little known, but an increasing trade is being done with it, especially in copra.

The principal islands of the Ellice Group are Funafuti (Ellice Island), Vaitupu (Tracy Island), Nukufetau (De Peyster Island), Nanomea (St. Augustine Island), and are all lagoon atolls; and the remarks made about atolls like the Marshall and Tuamotu Groups, apply with equal force to the Ellice Islands. Perhaps the way the natives cultivate the taro, bananas, etc., in these islands is worth recording, as showing their patient industry in supplementing their ordinary fare of cocoa-nuts, pandanus fruit, and fish.

They dig large trenches, like wide moats, along the centre of the islands. Some of these are from a hundred to two hundred yards across them, and from six to eight feet deep.

As Mr. Whitmee well remarks: 'To carry out the sand from these trenches must have been the work of generations.'

The natives do their utmost to increase the scanty soil Providence has given them, and on the moist low level of these moats or trenches they throw in decayed wood and leaves, and here they plant everything that requires special care. Nothing edible, except the cocoa-nut and pandanus, grows on the upper sand.

A sort of *meke-meke* obtains among them, but being intoned on two notes only, it is rather a distressing performance; while the same kind of salutation which is common in Samoa is also included in Ellice Island

etiquette, *i.e.*, touching the back of the visitor's hand with the nose. The Polynesian custom of cutting off the third finger of the right hand on the loss of a child or very dear relative, was common before the introduction of Christianity ; but Mr. Whitmee tells me the custom was more common to the women than the men.

As a race these people are very quiet and peaceable. Quarrels are scarce, and ordinary disputes are settled by the authority of the king and leading chiefs, and on some of the islands war has been simply unknown.

The people of the island of Nanomea are a race of giants ; they average quite six feet in height, and are proportionately muscular. When Mr. Whitmee visited the group, ten years ago, he was asked condescendingly, 'Why the whites were all such little men ?' adding that they looked as if they wanted a good meal. His account of his landing there the first time is worth reproduction from his pamphlet entitled 'A Missionary Cruise :'

'When we arrived we were doubtful whether it would be practicable for us to land on the island. Mr. Murray called here when he was in the group, and his landing caused a great stir. He was only ashore a few minutes, was not allowed to enter a house, and was even in danger of losing his life. On our arrival off the island, we sent a boat to the edge of the reef with the four Christian natives, in order that they might prepare the way for my landing, if practicable. I had another reason also for sending them ashore first. At this island and at Nanomaga there are some singular heathen ceremonies gone through on the arrival of a ship or a canoe from

another island. As these ceremonies occupy from six to eight hours, the whole of which is spent in a burning sun, and the ceremonies are not of the most pleasant nature, I was desirous of escaping their infliction if possible.

'When we neared the village we saw a number of men running to and fro; and, as soon as the boat approached the reef, they came down to take all her passengers inland, in order to go through the initiatory ceremonies, which were to give those on board the freedom of the place. The second mate, who was in charge of the boat, not relishing the idea of being (as foreigners who visit the island call it) "devilled," sent the four natives ashore, and the boat returned to the ship. As we were sailing backwards and forwards off the village, we witnessed part of these ceremonies performed on the natives; and from one of them I received next morning the following account of what they passed through.

'When we were approaching the island, an English trader living there recognised our flag, and told the people it was the missionary ship. They at once went to all their gods, and informed them that a new God was coming to their island, and asked them not to be angry with them on that account. Then they waited for the boat to go ashore, and it being low tide, a number went to the edge of the reef to carry the boat and all in it ashore. This they would have done, had not the mate signified his wish to return. The four new arrivals were marched to the place where the representatives of their gods were, and there a number of prayers were offered up by the

priests. These were to deprecate the wrath of the gods on account of the arrival of a foreign ship, and especially this ship of the foreigner's God. They also prayed that no disease might be brought by the ship to their island; but, if disease was on board, that it might be taken to Fiji. And as they are suffering at the present time from drought, they also prayed the gods to send them plenty of rain, and plenty of food. These prayers were repeated at the shrines of the different gods (and they seem to be very numerous), and were followed by an offering of a large quantity of cocoa-nuts; which the people themselves eat after they have been presented to the gods. Then they marched around the gods in single file, and marched around the strangers, and afterwards joined in a dance. The new arrivals objected to join in the dance on the ground that they were Christians (they were expected to take an active part in the dance; in all the rest they were passive observers), and they were, in consequence, only asked to stand up while the others danced.'

The *Belle Frances* did little or nothing in Nanomea beyond purchasing some bags of shark-fins and a little copra from a white trader named Jenkins, who was very pleased to see her; but nowadays labour vessels despatched from Levuka and Samoa are constantly visiting the groups on the equator, and the strange ceremonies mentioned by Mr. Whitmee are things of the past. The only physical peculiarity about Nanomea that is worth recording is the fact that in the centre of the island is a deep *fresh-water* lagoon. Nanomea and Washington Island of the

Fanning's Group are the only obliterated atolls that I have heard of or seen; but of course there may be many in the great South Sea.

Over our evening meal Jenkins exchanged a good number of yarns with Chase and the skipper, notably about a prediction which a certain prophet of Tahiti, named Maui, made centuries ago. It was to the effect that after the arrival of a 'canoe without an outrigger' (one of our European-built vessels), a still greater wonder would come to pass, inasmuch as a boat or vessel without ropes, cordage, or sail would visit them. Numerous steamers have entered the port of Tahiti, probably without a stitch of canvas set, and if ever steam-launches for interinsular trade come to be the fashion in Polynesia, the prophecy of Maui of Tahiti will be fulfilled to the letter.

I have already stated that our passenger Chase came aboard at Rarotonga, and one of his stories was how that island was commercially discovered. Among the Australian South Sea adventurers of half a century ago was a certain Captain Goodenough (a very different man from the late lamented Commodore), who acquired in the Pacific the name of Koronake, and it was he who visited the Hervey Group (of which Rarotonga is chief) long before it was known to the world. Cook must have missed this place in a very strange fashion, and it is a very curious fact that the traditions of the natives place it beyond a doubt that it was visited by the *Bounty*, while under the command of Fletcher Christian, on her passage from Tofoa to Tubuai. Goodenough appears

to have had, to use Chase's expression, 'a high old time of it' in the early days of Rarotonga, and being of an easy disposition was very hospitably received by the natives, with whom he afterwards came to loggerheads in consequence of the unruly amativeness displayed by his crew. The Rarotongans, in revenge, killed his wife and another European woman, her servant or companion (who, suspecting no danger, were on shore washing some linen on the bank of a creek), and, adhering to the practices of their ancestors, baked and eat them.

Goodenough was of a forgiving disposition, for he shortly afterwards married a woman of the same family who had eaten his late spouse. He eventually took his Rarotongan bride to sea with him, and getting at length tired of her society, he finally left her on the island of Atiutaki, where, many years afterwards, she was discovered by the well-known missionary John Williams, and piloted him to her home, where, at any rate, a few years ago, she was still living.

We were invited to accept Mr. Jenkins's hospitality ashore, and, as that gentleman's establishment is thoroughly representative of a beachcombing storekeeper's depot in the more remote islands of the South Sea, a few lines are worth devoting to it.

It consisted of a weather-board shanty with a shingle roof, a couple of shutter-windows, while a sort of make-believe of small boxes formed a counter, and behind this were a few shelves containing the merchant's stock-in-trade—about half a bale of cheap prints, butchers' knives, looking-glasses, and the

tremendously varied assortment of odds and ends of all sorts in which the Line Island Polynesian world of fashion delights. A diminutive shed on one side of the shanty was used as a storehouse for copra, while not far from this was a smokehouse for *bêche-de-mer*; but our friend had little of either.

A few curious natives hung around the place, but said little or nothing, though it was evident they were immensely impressed by the mechanism of a revolver of poor Jackson's. Whether they comprehended the use of the beautiful little weapon is more than I can say. One of the most extraordinary things we heard that afternoon and evening (for the starlit sky was reflecting itself with exquisite beauty in the still lagoon ere we wended our way back through the undergrowth to the ocean beach) was that the chief of a neighbouring atoll had conceived a stupendous liking for sauces. He was not over-particular as to the brand, though he liked some more than others, but sauce of some sort he must have. Jenkins told us he had despatched an order by an Auckland trader for six or eight cases of some particular sauce, and expected his merchandise in the course of a few months, on the return trip of the vessel; and added that he believed the eccentric potentate took it 'neat,' as a stimulant, in lieu, perhaps, of Hamburg brandy. *Chacun à son gout.* Chase told us a similar story of a European sailor on board a Tahiti trader who indulged in a similar fancy. Cannibals of the Fijian type might have been excused for this taste, but as regards others it seems very unaccountable. Mr. Jenkins was very grateful for some

very old copies of the *Alta California* and a *Fiji Times* or so of four months back, and having promised him on the return of the *Belle Frances* to bring 'Yorkshire Relish' or whatever was wanted in casks of the largest dimensions, so that it could be always on draught for his aristocratic customers, we made again for Apia, Samoa, where, as usual, Jackson hoped to fill up for Levuka, if he did not dispose of his cargo at the former port.

And so we said good-bye to the atolls, which look from the mast-head, as some writer has remarked, like flower-wreaths cast upon the heaving bosom of the broad blue sea, and made again for beautiful Samoa. The scenery of the latter place is not on so large a scale as that of Fiji, notably that of Viti Levu and Savu Savu Bay, and in many places it lacks the boldness of some of the Tongan valleys or the Marquesas heights; but there is in the Samoan valleys something peculiarly romantic in the towering rocks just concealing, above a perfect garden of tropical vegetation, a clear, crystal-like stream, which, bursting from its flower-decked source, is arrested for a moment by the fragments of volcanic stone, but only for a moment, for, as it has been well described in verse:

'I came down rushing from the mountain
Jubilant with pride and glee,
Leaping with the winds and shouting
That I had an errand to the sea.

'The rocks stood against me and we wrestled,
But I burst from the holding of their hands,
Broke from their holding and went slipping
And sliding into lower lands.'

To anyone like myself, fond of sylvan scenery, it was almost like being at home again to sail along the wooded shores, with the branches of big trees clothed with thick foliage extended over the sea, as if in benediction of the water. 'Life was indeed worth living,' for as we looked up those marvellously silent valleys and just caught for an instant the diamond-like brilliancy of the mountain streams glistening in their exquisite setting of nature's green, I, at any rate, was quite content with the world as I found it.

My friend, R. S. Swanston, clambered up the side of the *Belle Frances*, and welcomed Jackson and self back, at least for a few days, to the islands blessed with everything except good government.

A few minutes later we were in the hospitable bar-room of the Pacific Hotel, discussing politics, copra, 'labour,' and the weather.

Chase left us on a mysterious errand of his, connected somehow or another with the discovery of a wonderful medicine-plant, anent which he had long discussions with our skipper, while Jackson proceeded to interview friend Kelsall as to the market price of copra and the relative state of trade in Apia and Levuka. I went on board again and made out a supercargo's manifest and a requisition for stores.

What is generally known in and out of the Pacific about some other groups of Coral Lands which our schooner did not visit, I embody in the next chapters, and make no apology for quoting at some length from Mr. Litton Palmer's remarkable account of his visit

to Easter Island or Rapa Nui in 1868, as published in the *Journal of the Royal Geographical Society* for 1870.

These marvellous remains and those of the Carolines are the great Pacific puzzle for ethnologists. The Island of New Caledonia is not within my present scope.

CHAPTER XVIII.

'WHO BUILT THOSE FORTS?'

EASTWARD of the Marshall Group extends the great archipelago of the Carolines, covering the sea from the Radack chain to the Palaos, a distance of over 2000 miles, and containing more than 500 islands, most of which are very little known. Some of them, especially towards the westward, are uninhabited, having been depopulated by the Spaniards for the settlement of the Ladrones. Others are very populous, and, with the exception of that particular group known as the Seniavines, at the eastern end of the archipelago, and Yap at the opposite extremity, have enjoyed very little acquaintance with civilised man.

On the eastern side of the Carolines, the most important is called Kusaie, or Strong Island. It is lofty and basaltic, and about 80 miles in circumference, and has two secure harbours for the largest class of vessels. It is governed by a king, there are about 2000 inhabitants, naturally industrious and well disposed, though they have been a little demoralised by *bêche-de-mer* fishers and the crews of whaling vessels, who sometimes make this place one of great resort. The

antagonism of ruffianly white traders, both rich and poor, to the missionaries all over the Pacific, has done more to obstruct the material progress or conversion of the natives, than any native savagery or heathen ignorance. The time has surely arrived when British commerce, legitimately carried on, and content with its own vocation, should reap the just reward of well-organised enterprise among these fabulously rich archipelagoes, leaving the missionaries, Catholic and Protestant, to continue their spiritual labours unmolested by word or deed, provided they, on their part, confine themselves strictly to their proper province. Some readers may consider this a dream, but I have seen an approach to the reality in Fiji and elsewhere.

The Kusaie islanders are evidently capable of a higher civilisation than most of the Polynesians. There can be no doubt that, at one time, they were in a much more enlightened and advanced state than they are to-day. Large tracts of their land are covered with ruins of the most massive description, built upon a general plan which could only have been designed by men of great intelligence, and acquainted with mechanical appliances for raising enormous weights, and transporting huge blocks of stone considerable distances, both by land and water. Like the Samoans and Tongans, they have ancient traditions and forms of government. Traditional laws exist as to the intercourse of different castes. The nobles associate by signs and speech not known to the majority of the people, and words are tabooed in the Carolines as they are in Tonga.

The inhabitants of Kusaie are of large size and strongly built, with a nut-brown complexion. Their hair grows long in curling tresses, which they confine in one knot at the back of the head. Tatooing is generally practised, and, like other Polynesian races, fragrant flowers are worn as a wreath round the head or through the pierced cartilage of the nostrils, while in their ears they are very fond of tortoise-shell ornaments. I met a beachcomber named Wilson, who had resided for a long time in Kusaie; but owing to a 'family' dispute, he had left the Carolines, and settled in the Marquesas at the other end of the Pacific. He told me he had received nothing but kindness from the Caroline islanders, and such is the general testimony of men who know how to conduct themselves among Polynesian races with tolerable decency.

When a chief dies, they make a mummy of the body, and swathe it in coloured bandages. It is watched for a whole year, a fire being kept beside it, which is never allowed to go out. Records are kept by wooden beads and knotted cords, which they carefully preserve and refer to when they want to tell what happened in a bygone time.

The timber of their houses is invariably squared. They possessed, from remote times, the arts of pottery and weaving with a loom; and traditions they repeat of their ancestors, point to the conclusion that at some very distant date they were a rich, numerous, and powerful people.

The ruins in Kusaie were supposed, by early writers on the Pacific, to be the work of Spanish buccaneers;

but this is an almost ludicrous supposition, inasmuch as D'Urville says 'that the stones measure eight and ten feet in length, are squared upon six sides, and have evidently been brought hither from some other country, there being no other stone in the island similar to them;' whereas Mr. Sterndale, who eight years ago stayed on the island, says: 'The stones are in many cases much larger than here described, in fact as large again. They are basaltic prisms quarried on the land itself, as I have seen. It would have taken all the labour of the Spanish pirates, from the days of Balboa till now, to build all the monstrous works that exist in Strong Island.'

Kusaie, or Strong Island, is immensely productive, especially in a very valuable timber which successfully resists all attacks of the salt-water worm. The piles of a dry dock and wharves at Shanghai, and other China ports, have been built with wood brought from Kusaie.

The Island of Ascension, or Ponape, is very similar to Kusaie, excepting that it is larger and contains considerable tracts of nearly level country, irrespective of the low valleys and flats along the sea coast. It is the garden of the Carolines. Grand streams run in all directions, and cascades which could turn mills abound, while the streams in the valleys have sufficient volume to float rafts, and for the navigation of large-sized boats.

The interior is altogether uninhabited, although covered with the ruins of ancient civilisation. The natives have a superstitious dread of going into the interior. A few years ago the population was estimated at about 7000.

Ascension has three good harbours: Metalanien, Rouankiti, and Jokoits, and each of these are within a coral-reef. The island is divided into five districts, presided over by chiefs. A few white men have settled here, and have handsome half-bred children. The natives are well armed with muskets, for which the principal use is shooting pigeons, as these abound in the woods.

The ruins on Ascension resemble those of Strong, but they are very much larger.

Mr. C. F. Wood, in his 'Yachting Cruise in the South Seas,' says in reference to these ruins of Ponape: 'On the bank of a creek is seen a massive wall, built of basaltic prisms, about three hundred feet long and thirty-five feet high. A gateway opening on to the creek has a sill about four feet high made of enormous basaltic columns laid flat, on passing which the traveller finds himself in a large court enclosed by walls thirty feet high. Round the whole of this court, built up against the inside of the outer walls, is a terrace eight feet high and twelve feet in width, also built of basaltic prisms. The whole of this court is not visible at once, owing to the dense vegetation; but on clambering about among trunks and creepers, it is found to be nearly square, and to be divided into three parts by low walls running north and south. In the centre of each of these courts stands a closed chamber fourteen feet square, also built of basaltic columns, and roofed over with the same, not very closely laid. The walls at the base, including the terrace, are twenty feet thick, and above it eight feet; and some of the stones, especially those in the

front wall near the gateway are twenty-five feet long and eight feet in circumference.'

Pearl-shell is found of great size and fine quality, while copra, cocoa-nut oil, fungus, and *bêche-de-mer* are the chief exports; but the riches of Ascension cannot be stated without incurring the suspicion attaching to a traveller's tale. When Great Britain takes her proper position as a competitor for the trade of 'Coral Lands,' they will be fully known.

Westward of Ascension is the great atoll of Hogoleu. This consists of a vast lagoon, somewhere about three hundred miles in circuit. There are three main channels of entrance, safe at all times for the largest ships. Within the lagoon are four great islands, each from twenty to thirty-five miles in circumference, and more than twenty smaller uninhabited *cays*, covered with cocoa-nut and other trees. There is still water and good anchorage everywhere within the outer reef.

The inhabitants of Hogoleu have been accused of treachery and ferocity; certain it is that they have attacked becalmed vessels, and massacred their crews without any apparent reason. I think I can give a clue to the mystery. In 1793 the English ship *Antelope* was wrecked on the Palaos Islands. The islanders treated the shipwrecked mariners with hospitality for four months: these Palaos islanders are now described as infamous pirates. They have been well schooled ever since by a set of white traders, who, as all Pacific travellers know, are even now occasionally to be found about these seas, making themselves at home among the simple-minded people, and instructing them in every vice and villainy.

The lagoon of Hogoleu contains an immense deposit of pearl-oyster of the largest and most valuable kind, and there is practically an inexhaustible supply of *bêche-de-mer*. Sandal-wood is supposed to be plentiful, as the natives make their canoes and paddles of it.

On the prospects of trade in the Caroline Group, but especially in regard to the great atoll of Hogoleu, and perhaps other islands I have named, I will quote the words of Mr. Sterndale, merely prefacing them by the remark that in my opinion British trade should be pushed in the Pacific not by 'commercial adventurers,' as the words are usually understood, but by a powerful corporation, including in its scope all Polynesia, and whose name should be a synonym for fair dealing and honest purpose, from America to China, from Honolulu to Auckland.

If such an idea were reduced to practice, Englishmen or Americans possessing great local knowledge, skilled in the language and habits of the various groups, and trusted by the natives for their integrity, should be appointed agents in the different localities; and these men are easily to be found.

'That the first Europeans who can succeed in establishing a permanent agency upon Hogoleu will make their fortunes in a very short time, is an unquestionable fact. The island presents to the commercial adventurer such an opportunity as is scarcely to be found elsewhere in the world, not alone from the valuable products of the land itself, but from the possession of so magnificent a harbour for shipping,

from which the ramifications of a trade on a large scale could be developed throughout the great Caroline Archipelago. That there is any risk in the attempt, I do not for a moment believe. All that is required are determined men acquainted with the Caroline tongue, to secure by acceptable presents the protection of a chief, to marry into his family, as they would be expected to do, and after a few months' diplomacy they might have it all their own way, so far as driving a trade for their owners are concerned.'

Of the other islands in the Carolines known to Pacific traders, it may be said, as of Pacific voyages, if you describe one, you describe all in great measure. Mortlock and Monteverde Islands are very rich in pearl and tortoise-shell. Yap, the westernmost station of the Messrs. Godeffroy, has been described to me by one of their traders as a very handsome town; the roads and landing-places paved with stone, and the inhabitants well disposed and peaceable. Yap has a slip for repairing the vessels of Messrs. Godeffroy, and they also have there a considerable establishment with a cotton plantation. I think that Dr. Klinesmith, whom I met in Fiji, was some time in Yap; at all events a Polish or German doctor was engaged there for scientific research on behalf of the indefatigable German house. How the Messrs. Godeffroy got to Yap, is another romance of the Pacific.

Some twelve years ago a sailor of Hamburg was wrecked in this neighbourhood. He found his way to Yap, and was well treated by the people. They took

him to Palaos, to which they trade by sea; from thence he reached the Moluccas, and managed to return to Europe. He related his experience to Mr. Cæsar Godeffroy, who gave him charge of a vessel, and supplied him with means to purchase a tract of land from the chiefs of Yap to form a settlement there. This he did accordingly, and for two years traded between the Carolines and China, chiefly in *bêche-de-mer*. At the end of that time, an accident happened to him by the unintentional discharge of a needle-gun. He went to Europe for medical advice, and has returned to the islands no more. He certainly came destitute into the service of Messrs. Godeffroy, from whom, with the exception of his percentage, he received small pay, and from the time of his return to Europe he has been living at Baden-Baden, and other fashionable German spas.

So far the story as told me by a friend of poor Jackson's, and it is evidence of the trade to be done in the Carolines. It is a strange commentary on the foregoing that shortly before leaving the States for the Pacific, I met a German gentleman, who had resided some time in the Pacific, and who was going to Baden-Baden: his name was Wilkens; but whether he was the successful Hamburg sailor I cannot say. The world is a very small place after all.

The following account of Easter Island will, I am sure, be read with interest, bearing as it does on the ruins of Kusaie and Ponape just described: This lonely outpost of Polynesia, in 27° 8′ S. latitude and 109° 24′ W. longitude, and only 2,400 miles from the coast of South America, is about eleven miles long

and four wide, and in shape something like a cocked-hat, being higher at both ends than towards the centre. It is entirely volcanic, with many large extinct craters, one in the western half, but towards the centre of the island, being over 1,000 feet high. There is no running water, but several springs near the shore, and deep pools in some of the craters. There are no trees, the tallest vegetation being bushes of *Hibiscus*, *Edwardsia*, and *Broussonettia*, ten or twelve feet high. Decayed trunks of trees are, however, found, and the paddles and other wooden articles in possession of the natives show that formerly there must have been wood in abundance. The natives are fair Polynesians, resembling those of Tahiti and the Marquesas; but they are said to be cannibals occasionally. Both sexes are tattooed, but the women more elaborately. Their weapons are clubs, spears, lances, and double-headed paddles, which seem to be peculiar to them. Their houses are long and low, like a canoe bottom upwards, with a small opening at the side of about twenty inches, serving for door and window.

This island is celebrated for its wonderful remains of some prehistoric people, consisting of stone houses, sculptured stones, and colossal stone images. At the extreme south-west end of the island are a great number (eighty or a hundred) stone houses built in regular lines, with doors facing the sea. The walls are five feet thick by five and a half feet high, built of layers of irregular flat stones, but lined inside with upright flat slabs. The inner dimensions are forty feet by thirteen feet, and they are covered in by their

slabs overlapping like tiles, till the centre opening is about five feet wide, which is then covered in by long thin slabs of stone. The upright slabs inside are painted in red, black, and white, with figures of birds, faces, mythic animals, and geometric figures. Great quantities of a univalve shell were found in many of the houses, and in one of them a statue eight feet high and weighing four tons, now in the British Museum.

Near these houses the rocks on the brink of the sea cliffs are carved into strange shapes, resembling tortoises, or into odd faces. There are hundreds of these sculptures often overgrown with bushes and grass. Much more extraordinary are the platforms and images now to be described. On nearly every headland round the coast of the island are enormous platforms of stone, now more or less in ruins. Towards the sea they present a wall twenty or thirty feet high, and from two hundred to three hundred feet long, and built of large stones often six feet long, and accurately fitted together without cement. Being built on sloping ground, the back wall is lower, usually about a yard high, leaving a platform at the top thirty feet wide, with square ends. Landwards a wide terrace, more than a hundred feet broad, has been levelled, terminated by another step formed of stone. On these platforms are large slabs serving as pedestals to the images which once stood upon them, but which have now been thrown down in all directions, and more or less mutilated.

One of the most perfect of the platforms had fifteen images on it. These are trunks terminating at the

hips, the arms close to the side, the hands sculptured in very low relief on the haunches. They are flatter than the natural body. The usual size of these statues was fifteen or eighteen feet high, but some were as much as thirty-seven feet, while others are only four or five. The head is flat, the top being cut off level to allow a crown to be put on. These crowns were made of red vesicular tuff, found only at a crater called *Terano Hau*, about three miles from the stone houses. At this place there still remain thirty of these crowns waiting for removal to the several platforms, some of them being ten and a half feet in diameter. The images, on the other hand, are made of grey, compact, trachytic lava, found only at the crater of Otouli, quite the east end of the island, and about eight miles from the 'crown' quarry. Near the crater is a large platform, on which a number of gigantic images are still standing, the only ones erect on the island. The face and neck of one of these measures twenty feet to the collar-bone, and is in good preservation. The faces of these images are square, massive, and disdainful in expression, the aspect always upwards. The lips are remarkably thin—the upper lip being short, and the lower lip thrust up. The eye-sockets are deep, and it is believed that eyeballs of obsidian were formerly inserted in them. The nose is broad, the nostrils expanded, the profile somewhat varied in the different images, and the ears with long pendant lobes. The existing natives knew nothing about these images. They possess, however, small figures carved in solid dark wood, with strongly aquiline profile, differing from

that of the images, the mouth grinning, and a small tuft on the chin.

Wooden tablets, covered with strange hieroglyphics, have also been found; but it is evident that these wooden carvings, as well as those of stone, are the relics of a former age. The people have a tradition that many generations ago a migration took place from Oporo or Rapa Iti, one of the Soro Archipelago, and 2,300 miles to the westward. Hence they call their present abode Rapa Nui, or Great Rapa, to distinguish it from Rapa Iti, or Little Rapa. An implement of stone, a mere long pebble with a chisel-edge, is believed to have been the chief tool used in producing these wonderful statues; but it is almost incredible that with such imperfect appliances, works so gigantic could have been executed, literally by hundreds, in an island of such insignificant dimensions, and so completely isolated from the rest of the world. This difficulty is so great that some writers have suggested an ancient civilisation over the Pacific as the only means of overcoming it. The forces of distant groups of islands might then have been combined for the execution of these remarkable works in a remote island, which may perhaps have been the sanctuary of their religion, and the supposed dwelling-place of their gods.

At present Easter Island is the great mystery of the Pacific, and the more we know of its strange antiquities, the less we are able to understand them.

CHAPTER XIX.

THE SOLOMON ISLANDS.

VERY little is known of the Solomon Group of islands, discovered by Mendana in 1668 (40° 36′ S. lat., and 151° 55′ E., and 162° 30′ E. long.), and that little is not, as a rule, of a pleasant character. They are inhabited by dark-skinned, woolly-headed Papuans, and though the Fiji Government-conducted labour vessels are breaking the ice and demonstrating that every white man is not necessarily a man-stealer, it has been for years past a *terra incognita* to those profoundly versed in other islands of the Southern Seas.

The group consists of a double row of islands extending nearly 700 miles in a north-west and south-east direction. The four northern islands vary from 120 to 150 miles long and from twenty to thirty miles wide. Bougainville Island (10,171 feet high), the largest island, has its northern point 130 miles east of the southern point of New Ireland, and is followed by Choiseul, Ysabel, and Malayta Islands, the straits between them varying from fifteen to fifty miles in width. Parallel with these and some thirty miles

FETISHES OF THE SOLOMON ISLANDS

distant are the islands of New Georgia, Guadalcanar (8,006 feet high), St. Christoval (4,100 feet high), the first opposite Choiseul Island, while the last extends nearly 100 miles farther to the south-east than Malayta Island.

The whole group is volcanic, and there is an active volcano in Guadalcanar Island.

Labourers are to be got in fair numbers from the Solomons, and a good number of them are now working well for white settlers in Fiji. I had for some time a Solomon Island servant, and found him willing and obedient. One thing grievously offended him, and that was to tell him that if he was sent home 'his friends would cook and eat him.' The Solomon Islanders at present are still cannibals, but this 'boy's' indignation at the idea of his being eaten, shows that even the Solomons are rapidly going ahead.

A few white traders dwell in the group, and manage to dwell in peace with the natives ; but the progress of the Solomons is inseparably bound up with the labour trade of the Fiji Islands. Men returning from a three-year term of service, well treated, and well fed, and fairly paid by white men, will in the end act as first-class missionaries of civilisation among these people, and prepare the way for better things.

The Solomon Islanders are skilful in carving and canoe-building, and most of their implements are inlaid with mother-of-pearl shell. Although in the main of the Papuan race, they are crossed with brown Polynesian blood, and most of their rites and ceremonies are like those I have described in dealing with

Fiji and Tonga. In one of their islands, however, the dead are all buried at sea. At St. Christoval the corpse is kept till the flesh drops from the bones, the skull and finger-bones are then retained as heirlooms, and the remainder of the body exposed on a high platform. Infanticide is common, women are killed on the death of a chief, and the wife or sister of a deceased man first stupefies herself, and then commits suicide by hanging. A kind of suttee, evidently derived from the East, prevails, or has prevailed, in most parts of Polynesia.

The structure of St. Christoval is throughout the same; it is a long chain of lofty mountains, with gentle slopes towards the sea; the shores are low, and are often furnished with a belt of mangroves, the edge of which is washed by the tide. An active and vigorous vegetation, of the usual tropical description, covers every inch of the soil, which in fact is hardly to be seen. Large rivers descend from the hills, and the climate is good. My brother is one of the few Europeans that I know who have resided in the Solomon Islands, and his account of the fertility of the soil of other islands in the group which I did not visit fairly astonished me with their capacity for producing agricultural wealth of all sorts.

The ivory or Corrossos-nut is to be found in abundance, while betel-nuts are also plentiful. The Solomons seem to be a favourite resort for those extraordinary looking birds, the hornbills, which grow to a size exceeding that of the domestic fowl, while their enormous bill resembles that of the grossbeak of South America.

There are orchids peculiar to the group, and a large tree grows there (I have forgotten the name) whose leaves are edible and much resemble those of the domestic cabbage, which in most of the coral islands will not grow. A great future lies before the Solomons. I believe that a few years more will find this dreaded group well on the high road of civilisation; but it wants the helping hands of British justice and British gold. The success of the Crown Colony of Fiji is in a small way demonstrating the former; the latter would in time assuredly acquire rich interest.

CHAPTER XX.

THE SOCIETY ISLANDS.

FRANCE and England are the only two European powers that possess Polynesian Colonies, Fiji being under the Union Jack, while the islands of Tahiti and New Caledonia and the Tuamotus, are recognised possessions of the French Republic; and a sort of protectorate is claimed by it over the Marquesas and the Austral Islands.

The Society Islands are eleven in number, and form a chain running from north-west to south-east, and are divided by a wide channel into the Leeward and Windward Groups. The names of the principal islands in the Leeward division are: Huahine, Raiatea, Tahaa, and Borabora, which it should be noted have maintained their independence, the two splendid islands first named having had their independence secured them by virtue of a treaty, of which the terms were guaranteed by England in or about the year 1847. In view of the very recent formal annexation of Tahiti to France, this fact of the guaranteed independence of the Leeward Group should not be lost sight of.

The Windward Group includes Eimeo or Moorea, Maitea, and Tahiti, which is centrally situated. The area of the group may be set down at 650 square miles, with a population of some 15,000 souls.

The island of Tahiti itself has about 600 square miles, and 9,745 inhabitants. It is very mountainous, and a series of coast ranges form a kind of amphitheatre around the central peaks. The climate is delightfully healthy, vegetation of the richest order flourishes in true tropical profusion. The romantic valleys leading to the interior, with the noble outlines of Mount Orohena 7,340 feet high, are gems of Pacific scenery, and are described in rapturous terms by those who have seen a little of other groups outside the Society Islands.

Civilisation of the 'Spiritual' order has done its fatal work in Tahiti as in other parts of 'Coral Lands;' and the natives are not only steadily diminishing in numbers, but are by no means such physical perfections as they are described by Cook and early visitors to the group. As it is, they are fine specimens of the brown-coloured or Sawaiori race of Polynesians, with slightly protruding lips, beautiful teeth, black hair (generally curly), and a little beard.

As the policy of the French Government has never been to encourage the natives in habits of agricultural industry, by showing them how to turn the resources of their land to account, they do little else than grow sufficient for their daily wants, so at present any organised attempt of capitalists to colonise the rich lands of Tahiti would have to rely on Polynesian or Coolie labour, as was found necessary by the Messrs.

Stewart when they ran the estate at Atimano which I have already referred to, and which is on the south side of the island. I have heard that this magnificent estate is now again being worked, by a French syndicate, and I hope such is the case. There is plenty of room for enterprise in the Society Islands, and in Tahiti alone an Anglo-French Land Mortgage Company would be an unmixed blessing, especially if, as I understand the French Government intend, now that the island is an absolute possession, to encourage its systematic cultivation. If such is the case, London and Paris can unite in a good work.

The Tahitians are inveterately fond of orange-toddy, which they make by fermenting the fruit of the juice in much the same manner as the Line islanders deal with the sap of the cocoanut-palm; and the consequence is, that intoxication of a somewhat mild type is very prevalent among them. This is certainly a very undesirable result of the growth of knowledge; but to lay this drunkenness at the doors of the missionaries, whether Catholic or Protestant, as the result of their forbidding the unspeakable obscenities of some of the natural dances, is to my mind beside the question altogether.

The late Mr. James B. M. Stewart, by no means a thin-skinned prude, told me over and over again that the 'dances, songs, and varied amusements' of Tahiti, so much regretted by libertine travellers, were more licentious than I had ever seen in Samoa, Fiji, or elsewhere. Of course if these Polynesian races exist for the sensual delectation of travelling admirers of their bad old times, it does seem a very great pity

that the missionaries should so inconsiderately interfere with the voyagers' pleasure ; but, unfortunately, I cannot agree with the hypothesis, and am of decided opinion that the efforts of Europeans, of whatever religion, should be directed towards the inculcation of a code of morals which, however lacking in the picturesqueness of 'free love,' is more worthy of decent people than the practices of the *Areoi* society of the South Sea. It may be very true of course that, as in Fiji and Tonga, some undue harshness may have been displayed by zealous priests and ministers in dealing with manners and customs of the natives ; it may be very true that too high a standard has been at once aimed at, and little allowance made for the engrained traditions of centuries : but after all, the error is a venial one compared with the deliberate encouragement of what is known to be vice, and vice often entailing murder as its consequence. If the natives of Tahiti and other groups were systematically taken in hand on the lines of Mr. Thurston's policy, described by me in the chapter entitled 'British Native Policy,' I believe we should soon see a very different state of things. The Tahitians are agriculturists in a small way, and only need encouragement to develop their existing knowledge. The French Government, if they mean serious government of Tahiti, would do well to take a leaf out of the book of the officials at Nasova.

The responsibility of Empire means something more, I should hope, than the preservation of 'national songs,' however wittily improper, and 'national dances,' however suggestively indecent. I am no Puritan, but I should certainly hesitate on commercial

grounds before I exchanged my admiration for the work of the Marist Fathers of Oceania for the voluptuous delights of a *can-can* in Tahiti. In thinking as I do that the Tahitians would, under a system of taxation like that of Fiji, rapidly advance in the ways of industry and prosperity, I am perhaps something of an optimist, as both Jackson and Mr. Sterndale were of decided opinion that the laziness of the Tahiti natives was incurable, and that the introduction of civilisation and Christianity had by no means helped them to appreciate the nobility of labour. In fact Mr. Sterndale says:

'Many lamentations have been poured forth by persons interested in South Sea missions concerning the evil influences of French domination over the Society Islanders; but their premises are groundless and their arguments unsound. The Tahitian race could never be rendered systematically industrious or truly enlightened; they were always and still are indolent, luxurious, superstitious, and incurably vicious.'

I quote Mr. Sterndale because he is a great authority; but I venture to doubt that the progressive advance of the Society islanders would be as hopeless as he makes out, if their group was under British rule, with Mr. Thurston as Colonial Secretary or Governor. I do not myself believe that they will ever become good labour hands, but they might be made large producers, and that would be a grand step in the right direction. In this matter of the material improvement of native races, there are three courses open for the governing class: either the natives must be reduced to abject

slavery, or allowed by drink and disease to perish off the face of the earth, or else they must by degrees be educated up to a higher standard by means of labour like that of agriculture which they can understand. The Spaniards adopted the first course; in Fiji we are developing the idea contained in the last.

In Tahiti, as in other islands, the policy of letting the natives 'drift' is bearing its bitter fruit in their depopulation. If a choice must be made, I would prefer the simple slavery of the Spaniard to the carelessly indifferent 'Am I my brother's keeper?' which has been the rule in Tahiti and elsewhere.

Some account of the *Areoi* society as it existed in the Society Islands, and also to a certain extent in the Caroline Islands, is worth giving here, and in this regard I acknowledge my indebtedness to the 'Polynesian Researches' of Mr. Ellis.

As stated in the account of the Tahitian tradition of the deluge, Taaroa was the Creator-god, and he created two inferior divinities, named Orotetefa and Urutetefa, and these remained in a state of celibacy. Oro, the son of Taaroa, desired a wife from the daughters of Taata, the first man; and having reached earth by means of a rainbow, he married the fair damsel of his choice. Oro used to visit his earthly home every day, and his frequent absence from the celestial regions caused Orotetefa and Urutetefa to go in search of him. Having discovered their high-born companion —for the two last-named divinities were very inferior in rank to the son of Taaroa—and after offering some presents (a pig and some red feathers), Orotetefa and Urutetefa were by Oro constituted as *Areois;* and as

the two brothers were celibates themselves and had no descendants (though they did not enjoin celibacy on their devotees) they insisted on the murder of all the offspring of those who would consent to join the society.

The *Areois* were a sort of strolling players and privileged libertines, who spent their days in rambling from island to island, exhibiting their pantomimes, and spreading a moral contagion throughout society. They had various sorts of public entertainments, which included dances which cannot be described. There were seven regular classes of *Areois*, and in addition there were a number of persons of both sexes who attached themselves to these South Sea island followers of the motto of the 'monks' of Medmenham Abbey, and who performed a variety of servile offices for the duly initiated members. These people, who were called *Fanaunau*, were not obliged to destroy their offspring, but took more or less part in the public rites of this horrible confraternity.

The *Areoi* society was open to all classes, but admission was attended with a great number of ceremonies; a protracted noviciate followed, and it was only by progressive advancement that any were admitted to the superior distinctions. If the candidate had any children, he had at once to destroy them.

The 'manners and customs' of the *Areois* in their diabolical orgies, I shall not further refer to. The worst pollutions of which it is possible for man to be guilty, were the organised amusements of a society of human beings in an earthly paradise, for such the Society Islands are.

A number of singular ceremonies were always performed at the death of an *Areoi*. The *oto hua*, a general lamentation, was continued for two or three days. During this time the body remained at the place of its decease, surrounded by the relatives and friends of the departed. It was then taken by the *Areois* to the grand temple, where the bones of the kings were deposited. Soon after the body had been brought within the precincts of the place, the priest of Oro came, and standing over the corpse, offered a long prayer to his god. This prayer and the ceremonies connected therewith were designed to divest the body of all the sacred and mysterious influences the individual was supposed to have received from the god, when in the presence of the idol the perfumed oil had been sprinkled upon him, and he had been raised to the order or rank in which he died. By this act it was thought they were returned to Oro, by whom they had been originally imparted. The body was then buried, as the body of a common man, within the precincts of the temple, in which the bodies of chiefs were interred.

The *Areoi* idea of paradise or *Robutu Noanoa* approached the Mahometan in character: an eternity of bestiality in a lovely climate free from all earthly defects, was to be the future of the *Areoi* in the life beyond the grave. The devil of the *Areoi* tradition has, in great measure, been exorcised by the teachings of Christianity, and in a certain degree the inhabitants of the Society Islands may be said to be 'seeking rest and finding none'—nearly all their old religion and amusements being things of the past, while as yet

they but imperfectly understand or appreciate the new faith and the new civilisation which have followed in their stead. Time works wonders, however, and it is quite possible that if they were educated a little commercially by the benevolent action of the French authorities, they would in a generation or so become a changed people.

The capital of the Society Group Papeete (or Papeite)—the population of which district is 2861, of which about 800 are Europeans—is situated at the end of a semi-circular bay, and extending from the dwellings of the white men on the beach are roads running up to the hill-sides, well shaded by the orange, bread-fruit, palm, and cocoa-nut trees. These streets are all named after Parisian models—such as 'Rue de Rivoli'—and in them are numerous well-stored shops and two good hotels, besides grog-shops and cafés. There is a Palais de Justice and a Catholic cathedral, while in the Rue de Pologne there are a row of Chinese stores and tea shops, the number of Chinamen in the island being 600. At Point Venus, at the northernmost end of the island, is a lighthouse, and it was from this place that Captain Cook in 1769 observed the transit of Venus—hence its name.

The island of Moorea, to the north-west of Tahiti, has a population of 1427, of which thirty-four are Europeans; while that of Maitea (sometimes spelt Mehetia) is inhabited by a few natives of the district of Tautira in Tahiti.

Like the Fiji and Samoa Groups, the agricultural wealth of Tahiti can hardly be exaggerated. The value of the exports of Tahiti for the year

1878 was 2,800,000 francs, and consisted of cocoa-nut-oil, cotton, oranges, mother-of-pearl shell, and guano. Sugar, vanilla, yams, and arrow-root are all cultivated in Tahiti, and three mills for the former have been established in the island, while I learn from a French official source that it is estimated there are 3,000,000 of cocoa-nut trees, and 125,000 orange trees.

Tahiti thus at present enjoys a considerable trade, which of course might be almost indefinitely increased.

In addition to numerous San Francisco schooners of the *Belle Frances* class and traders from Fiji, Sydney, and Auckland, the firm of Messrs. Tandonnet of Bordeaux send six ships a year to the island, and each month a schooner leaves with the mails for San Francisco.

France has been politically and commercially wise in formally annexing Tahiti. Sooner or later the isthmus of Panama will be cut by the indefatigable exertions of M. Ferdinand de Lesseps, or some equally far-sighted successor of the great isthmus-destroyer. As the Canal of Suez revolutionised the whole carrying trade of the East, so that of Central America will immediately change the route to Australasia, and the future of Polynesia. From the Pacific entrance of the future canal, an almost straight line in the direction of Australia and New Zealand goes through the rich islands of the Society Group, and on it is situated a French colony, a French naval depôt, and a French coaling station. With the Fiji Group in the direct track of travel between our Antipodean dominions and San Francisco, and the

certain preponderating influence of the Anglo-Saxon race in the South Sea, we have no reason to be even slightly jealous of the step our neighbours have taken. They have accepted a little of the responsibility which attaches itself to all efforts at colonisation, and though I confess I am no great believer in French efforts in this direction, still it is far better to know the exact position France occupies in the Pacific; and it is quite possible that with an enlightened Government at Papeete, the Society Islands would soon become no despicable rival to the Fiji Group, especially if British or American energy was welcomed by the authorities. By the last census there are 230 British subjects and 144 citizens of the United States in Tahiti, as against 830 Frenchmen ; so even at present we are not hopelessly out of the race. What more can be done by Anglo-French co-operation remains to be seen.

French influence in all human probability will be for a long time to come confined to the Society, Marquesas, and Tuamotu Groups, while (though nominally an independent kingdom protected by Great Britain and America) the Sandwich Islands in the North Pacific are virtually controlled by the United States.

England's sole existing colony is that of Fiji; but as an immediate step in the right direction, whether considered from a political or commercial standpoint, Great Britain is in my opinion morally bound to assume the sovereignty of the Samoan and Tongan archipelagoes. If, as I suggest in a later chapter, British colonisation in the Pacific assumes a very definite character, it will almost assuredly follow that other annexations, which in no way would affect in-

juriously European powers, would have to supplement those of Tonga and Samoa; but the speedy incorporation of the groups referred to would be a piece of philanthropic statesmanship which in the years to come, when the Australian liners head for the Pacific Canal at Panama, will certainly prove its wisdom. Fiji, Tonga, and Samoa should at present be the British Polynesian Dominion; and if, with the certainty of the Inter-oceanic Canal before us, we commercially realise to-day the importance to us as an Imperial as well as a trading people of the islands of the great South Sea, our children will, I apprehend, have to build on the foundations we have laid.

A glance at the chart of the Pacific will show how the course I recommend would centralise British influence in Polynesia. 'Neutral Tonga' is, it is true, an independent kingdom, but I am convinced its inhabitants would welcome the Protectorate of Great Britain as a preliminary step to annexation.

The state of Samoa at the present time is one of hopeless chaos, and the only hope of the group is annexation to this country. The rights of the United States to the harbour of Pango-Pango would have to be respected, but, unless I am much mistaken, the authorities at the White House would prefer the rule of Mother England to a state of affairs which benefits nobody. Central Polynesia as a British dominion would mean in 'the future in the distance' more than I care to say.

CHAPTER XXI.

THE FUTURE IN THE DISTANCE.

We had left Apia and were well inside the Fiji Group, and in a few hours, Jackson said, would sight Ovalau. Early one morning, some hours before breakfast, we were lounging on the deck for the first time for a few days, as we had had a succession of choppy seas and a quantity of rain, and we were discussing, as of yore, Polynesia, its peoples and its future. On this occasion Jackson was more than usually communicative on the commercial side of the question, and I learned a great deal about the trade of islands the existence of which is almost unknown to the world, and he especially urged the necessity of inter-insular steam navigation, at any rate between the more important centres of Polynesian trade.

'I am afraid,' said he, 'that I know very little of the actual soundings of the Pacific, but it seems to me a pity that, if it were possible, no telegraphic cable exists from San Francisco to New Zealand. You see it would connect Honolulu with California, then it could strike Samoa and Tonga, and so reach Fiji and New Zealand, and thus place the Australasian colonies in direct telegraphic communication with London,

the wires all passing through English-speaking countries or where the English-speaking race is dominant. Perhaps it would not pay at once, but it would pay handsomely by-and-by. The trade of Australia and New Zealand, not to mention these islands, will soon become so important that a duplicate line will be wanted, and, if it can be done, this is the way it should come.'

'You look a long way ahead, Jackson.'

'That's the only way of fighting the battle of life,' was his reply. 'If you don't see a little before your nose, if you can't judge a little of God's natural law of development, and learn what part you can take in the execution of that decree, you are not the man I took you for.

'When the Californians projected the trans-continental railroad of America, do you think they thought that it would pay directly from the passenger travel? No, sir; they took good care to secure some land on either side of the road, and waited patiently for the westward march of emigration.

'The shanties of stations you saw as you came to San Francisco from that St. Louis about which you seem so wonderfully infatuated, will in fewer years than you think become the centres of living townships, and then the founders of the Union and Central Pacific Railways, or their sons, will reap the gigantic harvest they deserve, that is, if they haven't already reaped it.'

'Some of these days they'll do the same thing in Australia,' was my rejoinder. 'I met a gentleman named Lowndes at the Palace Hotel, San Francisco,

about a year or so ago, who had the whole thing down to dots, and he told me they only wanted a little money to stir up the Colonial Governments and get them to make the needful land concessions; but I confess it seemed to me an almost hopeless task, knowing, as I do, the absurd jealousies which exist among the Australasian Colonies. At any rate, they might unite in a trans-continental railroad, which would open up a magnificent field for emigration. It is not all "American Desert" across Australia,' I continued, 'and the track, so Lowndes said, has been thoroughly surveyed from end to end.'

'It'll come,' said Jackson, 'and one of these days Pullman cars, or perhaps something better, will leave Melbourne for Port Darwin. Leland Stanford was called a visionary dreamer, but Leland Stanford drove the spike into the last rail of the trans-continental railroad on Promontory Mountain in May, 1869.

'The *Panama Herald* has a good motto,' continued Jackson. 'I don't know where the lines come from, but they have go in them, any how:

> "For the right that wants assistance
> 'Gainst the wrong that needs resistance,
> *For the future in the distance,*
> For the good that we can do."

That's my motto,' said the skipper. 'I believe in the future of this life, and also in that of eternity; little things make up time, and big things here which we shall think little things up above, will also have their value when you and I have grasped the secrets of electricity.'

'Ovalau!'

Up went the ensign of the Great Republic, and, as an hour or so later we dropped anchor in Levuka Harbour, we listened to the peal of bells of the Catholic church summoning the ex-cannibals to mass.

If this is the present, what is 'the future in the distance,' not only for Fiji, but for all 'Coral Lands'? was my thought as I got into the dingy of the *Belle Frances*, and was pulled leisurely ashore.

Thus after a lengthy cruise over thousands of miles of blue water; after visiting many of the flower-wreath-like atolls encircling their calm lagoons; after sailing past islands whose mountainous-sides, clothed with the densest verdure from the moss of the seashore to the rich foliage of the tropical pandanus, are diversified by hill and valley, and studded near the sea beach with the stately graceful cocoa-nut palms; after noticing the waterfalls in the ravines, with their corresponding openings in countless coral reefs; after seeing brown Sawaioris, sallow Tarapous, and specimens of the unclothed Papuan, and something of the lands they live in; after endless chats and stories under the awning by day, or by the silver illumination of the big, broad, Pacific moon by night; after learning much not only about the great Pacific, but also about those greater things called patience, gentleness, loyalty, and love, I returned with Jackson to Levuka. I received my budget of letters, and I soon found I had to return at once to London.

One day, Jackson and I were almost alone under the verandah at Sturt's Hotel; the cutter *Victoria* was

ready to take the mail-bound passengers to Kandavu, and it had come at last to our final 'good-bye.'

'So you are really off?'

'Yes, it's a case to-day.'

'Will you promise me one thing in England, Stonehewer?'

'If it's reasonable and possible, I promise.'

'Push the claims of Polynesia with all your heart, and soul, and intellect. Tell the British what it's like, and what it wants.'

'Well, I'll do my best; but it is a difficult work to accomplish.'

'A great and good English statesman once said, "Difficulty is the condition of success." You may not do much, but can do a little. Good-bye—*A dios.*'

This is the last occasion on which I saw Jackson. Till I change time for eternity I shall never see him again.

CHAPTER XXII.

IS NOTHING TO BE DONE?

THESE are my notes on Coral Lands. I plead guilty to the charge that throughout the whole of the preceding pages there has been a marked commercial tone. To put it very plainly, I ask the race which speaks the English language to consider the South Sea Island question. I regret I cannot appeal to them on the grounds of a common religion, our 'unhappy divisions' would put me out of court; but, I can do so both in the name of humanity and commerce.

Commerce, rightly understood, has a very noble side. It is a truism to say so, but generally speaking the South Pacific is ignorant of the fact. The majority of the islanders of Polynesia have learned little good and much evil from 'commercial men,' whose operations have been more akin to those of highway robbers than anything else.

I do not think I exaggerate when I say that the future of Polynesia is a British responsibility. Our sons and daughters have made Australasia a great dominion, and their children will assuredly

fulfil the destiny of the Anglo-Saxon race in ultimately ruling most of the islands between the City of the Golden Gate and New Zealand.

With the exception of the Archipelago of Fiji, which we reluctantly annexed (and of which even now the great majority of our people know little or nothing), we are as ignorant of the fund of wealth that lies before us in the Pacific Ocean as we are of the moral duty that is bound up with its investigation. On the basis of high-minded commerce we can all unite in shaping the future of the islands which inevitably will fall into the custody of our race.

If I have proved nothing else, I have, I hope, at least demonstrated that the races now inhabiting the islands of the South Pacific are worthy of our care.

They have traditions and a history which should command the attention of every student; and I believe, moreover, that they are destined by Providence to produce the free-born cultivators of a region which will be the Mauritius and West Indies for an Australasian Dominion, rivalling, and perhaps excelling, our Empire in the East.

If these people are to be abandoned to chance by this country, it will be, on our part, a decided step towards that parochialism which has made Holland what it is.

It has been stated we annexed the Transvaal to protect the natives of that country against the alleged oppression of the Boers.

If the Kaffirs of South Africa have deserved this exercise of British justice, what can not be said on behalf of the Christian populations of the South Pacific, who

have petitioned for incorporation with the British Empire over and over again, and who are even now, as I write, at the mercy of any unprincipled adventurer who may wish, in his, or his partners' interest, to reduce them to abject slavery.

Throughout the whole length and breadth of the great South Sea the ordinary Englishman or American is regarded by the natives with goodwill. The Spaniard or Spanish American is, I am sorry to say, hated with an intensity which it is impossible to describe in words; while, as regards Germans, the success of Messrs. Godeffroy's Line Island labour-ships, in the year 1879, is a sufficient commentary. Taking the whole world into consideration, we alone seem able to deal successfully with the great native question. It is true that at times individuals may be cruelly overbearing in maintaining that superiority of race to which we have a very ample title, but with all our short-comings—and I am the very last Englishman to believe in British infallibility—I know that under the flag of England, the native races confided to our care are honestly and fairly dealt by.

If I did not think so I would not advocate British protection for, and more extended British commercial relations with, Polynesia.

I am fully aware that this is Imperialism, and that of a very gross order, inasmuch as it means an increased trade. However, if an honest recognition of the moral, political, and commercial responsibilities and profits arising from the position which the Anglo-Saxon race holds in the world be Imperialism, then I am Imperialist heart and soul.

To understand these things I hold to be statecraft: to undervalue or despise them is to demonstrate incapacity for its acquirement.

In bringing forward the claims of the native races of Polynesia for British protection, in urging my fellow-countrymen to at least humbly follow, though in different fashion, where German enterprise has led, I speak of no new thing.

Six years ago, in the Parliament of New Zealand, Sir Julius Vogel, K.C.M.G., outlined, in the diction of a philanthropist and a statesman, the ideas of which the concluding passages of 'Coral Lands' are a modest echo.

The salient features of his scheme were these:

a. To prevent by anticipatory action the establishment of European communities with lawless tendencies.

b. To develop the self-governing aptitudes of the Polynesian natives.

c. To encourage them to labour and to realise the advantages which labour confers.

d. To stimulate the production of the islands.

e. Without bloodshed or embroilment with other nations, to gradually introduce one uniform government throughout Polynesia.

In fact the New Zealand statesman's idea was a politico-commercial organisation, with its head-quarters in that colony, based in great measure on the lines of 'John Company,' or, at any rate, to gradually approximate to that gigantic corporation.

At the present hour I fear this scheme, in its entirety, is impracticable; though if our sons are true

to the colonising blood which flows in their veins, the dreams of 1874 and 1880 will be realities before many years are over.

There is an old adage, 'Trade follows the flag.' Of Coral Lands it may safely be said that if British capital were systematically and cautiously introduced into its islands, the flag would, sooner than a great many people think, have to follow the trade. Great Britain spent twenty-seven millions in freeing the slaves: why should she not do a little, even if it be also a very profitable business, for the people of the Southern Sea?

These people are looking to us for help, and that help can be handsomely repaid.

They may not have been the victims of 'Bulgarian atrocities,' but what treatment they do occasionally receive the preceding pages and the documents that follow should demonstrate to every thoughtful mind.

What is being done in Fiji can be repeated outside that group. The field is now open, and the harvest is bound to follow. It may seem tall talk, but it is simple folly to shut one's eyes to the manifest destiny of the grand Imperial race to which we belong. Overcrowded Britain needs fresh outlets for the splendid energy of her people. The noblest republic the world has ever seen, that of the United States of America, was created by men with English blood in their veins, and their grandsons have seen the rebellious colonies become a mighty State, with forty millions of English speaking people, and a territory extending from Atlantic to Pacific.

Our penal settlement in Botany Bay has developed into an Australian Dominion, which in company with New Zealand will be the future home of millions of our working-classes. We are just now appreciating the wealth of the great North-west of Canada, and it will be our people that assuredly will reap the rich wheat-fields of Manitoba. Our position in South and Central Africa has not been fully realised by placid stay-at-homes, but unless I am very much mistaken, there is a tendency northward from the Cape of Good Hope; and until we become emasculated, I suppose that tendency will develop and increase in its intensity.

These outlets are mainly for what are called the working-classes, and in the countries I have named, there is room for all and to spare. There is no fear for the future of our surplus farmers and labourers, if they will but seek the soil waiting for their advent.

Coral Lands require a different class of colonists. The rich archipelagoes of the Southern Sea demand for their advancement, not only adequate capital, but intelligence of no mean order. What I have said about the men that are wanted in Fiji applies to the whole Pacific; but I am of decided opinion that in the present state of the outlying islands a hearty co-operation of brains and money on a large scale is the best means of securing, not only a just reward for judicious enterprise, a future for educated men willing to work, and a new field for our manufacturers, but would be the means of preserving and civilising peoples worthy of our care, and of ultimately building up a Polynesian Dominion under the British Crown, of

which even the race which colonised America and governs India might be reasonably proud.

If anybody thinks this a dreamer's vision, let him take a Mercator's chart of the world, and observing the exact position of Australia and New Zealand in regard to the islands of the great South Sea, he will see at once the commercial importance of Coral Lands, and understand the reason why I ask the question, Is nothing to be done?

CHAPTER XXIII.

LEVUKA TO WATERLOO.

As a rule I am very easily satisfied; I have knocked about too much to be over-fastidious, and I am fonder of the sea than most people are, yet I was inexpressibly glad that I had only one night in ex-King Cacobau's yacht *Victoria*. We left Levuka about four o'clock one very dull afternoon, and no sooner had we got through the reef than it came on to rain, and when the rain ceased coming down, the wind, to balance matters, got up, and the *Victoria* being what is called a very wet craft, her deck was neither safe nor comfortable. I am fond of society, and especially do I relish the pleasures of companionship at sea; but when in the cabin of a ten ton cutter, with bunk accommodation for four, twelve passengers have to pass a night in the tropics, you feel almost inclined to wish your nearest and dearest friend overboard. I distinctly remember feeling as the eleven passengers in an omnibus *look*, when the twelfth appears as a stoutly-made man with a stupendous quantity of baggage, labelled San Francisco, boarded the *Victoria* just before we left Levuka. Yes, this was the infamy of the

whole business; it was the baggage that not only took up all the space in the little hold of her Majesty's mail packet, but intruded itself to an alarming extent in what we ironically called the 'saloon.' About six of the twelve passengers were bound for 'Frisco or Europe, and the remainder were going to make a long stay in the Colonies, and it seemed to me, by the flickering light of a Kerosene lamp (which was always going out and being relighted, to the unspeakable worry of everybody), that my travelling companions had gone in for trunk-exportation on an extended scale from the Crown Colony of Fiji, and had secured every valise or box that was to be found there. Another thing was very noticeable, and that was, that all the leathern valises were carefully put into the hold; and all the camphor-wood boxes, nicely bound with brass at the corners, occupied the floor and side of the cabin. These were very irregularly placed, and being of different sizes, had a tendency, as the cutter plunged and rolled in the chopping sea, to behave in just as wild and reckless a fashion as if a spiritualist medium had been aboard. I have never been to a dark *séance*, but I can realise what it is like after my experience in the *Victoria*. Perhaps, on reflection, tambourines and fiddles are pleasanter things to be struck with than clothes-trunks; but the appalling uncertainty of which box was to slide over next, and nearly crush some miserable traveller endeavouring to catch a few minutes' sleep, coupled with the Kerosene-oil-perfumed darkness, made our night's unrest quite as mysterious and awe-inspiring as any spiritual demonstration. The bunks being secured by four elderly

gentlemen (one a great invalid), we had to recline on the boxes aforesaid. Fortunately I had my rug, a parting gift from Jackson, and endeavoured to forget myself for a few minutes by laying it over the irregular surface of luggage, and resting my head on its folded end, placed against a really substantial oak chest (bound, as I afterwards discovered in a practical fashion, with nickel). But exceptionally happy as I was in this rug, I was still discontented, not to say uncomfortable, for I could not sit up without striking my head against a beam; I could not move my right foot, lest I should kick a friend's face in a bunk; and if I altered the position of the left, I struck the head of a man (I could not see him, but he told me where his head was after I had discovered it with my foot), who, fore and aft, like myself, but on a lower level of trunks, was seeking nature's gentle nurse. My readers can imagine the atmosphere, and the enthusiastic sympathy which was accorded to the remark of one of our associated miserables, that 'he loved yachting, he did; trunk-corners were not so much in his line.'

When the sea came through the skylight like a miniature Niagara, it was a pleasant change; and the fortunate passengers in the bunks said, as daylight dawned at last on that 'black-hole' of Fiji, that for serene contentment under trial, and for absolute contempt for circumstances, we eight drenched outcasts on the boxes had no rivals in their experience. It was no use grumbling, we could not move, and so we laughed and made the best of a bad job. But in the morning, when we found we were rapidly

approaching Malatta Bay to the east of the Island of Kandavu, the proposal was made to us, should we walk across the isthmus, or beat round Mount Washington to the south (involving perhaps another night of it) for Galoa Bay, where we expected to meet the San Francisco and Sydney mail steamers; the unanimity of the chorus in favour of walking was really wonderful. We did not wish to speak badly of the boat that had carried us over so far, and were very pleased indeed that we were over.

Our landing-place in Malatta Bay was a very beautiful sandy beach; after the heavy rain of the preceding night all nature seemed refreshed, and the sunlight lurking in the dense undergrowth perfected the picture. While that torment of the past fifteen hours, the baggage, was being landed, and arrangements made for its transport across, we rested under the shade of a large damano tree, and getting a few cocoanuts from some natives, were soon having a refreshing drink of the 'milk' as it is called—diluted, however, with some undeniable brandy, which one of our party carried in a flask. After an hour or so of downright lazing on the beach, we turned our backs on the exquisitely blue waters of Malatta Bay, and set out to cross the isthmus, the distance being, so we were told, 'about a mile.' I had been something of a traveller when I landed for the third time in the island of Kandavu, but I am ashamed to say that that 'about a mile' really deceived me. I was fool enough to believe my informant. If I had considered for a moment, I should have put the distance down at three miles at the least—it was really four, and it

seemed eight. That our trudge across Kandavu was an education in the art of appreciating the beautiful I need not say ; but we were in no great humour for anything except a good night's rest and something to eat. I am afraid my readers will say I behave very shabbily to all questions of scenery, and perhaps I do; but if I were to attempt to fully describe even a few of the landscapes I have seen in 'Coral Lands,' I should have no room for more practical matter.

Our road was a rough one, but we knew an hotel was at the end of it, and hope spurred us on. Now we were walking on the green sward, from which the undergrowth had been cleared, and shaded by the big trees which grow to enormous size in Kandavu ; then a very steep ascent up a mountain-side, covered to its summit with vegetation, and commanding views over rich valleys here and there cultivated, and of the all-surrounding blue sea, with the white crests of the Pacific waves as they dashed against the coral reef. Again, we were sometimes skirting a hill-side on the ledge of a precipice, looking down on a lagoon-like lake, or the mouths of some of the numerous rivulets and streams which rush down from the mountain-tops. Except that here and there we noticed some cultivated patches for yams and taro, and observed perched on the hill-sides a very few native houses, we might have fancied ourselves discoverers of an uninhabited island, for not a native did we see till pretty nearly worn out with want of sleep and food, and, our nerves somewhat tried in that weakly condition by very numerous cocoa-nut log bridges highly placed

over very rapidly-running streams, we sighted at last the noble harbour of Galoa, and what was infinitely more to our taste, Connelly's Hotel.

> 'He who has travelled life's dull round,
> Whate'er its changes may have been,
> Must sigh to think that he has found
> The warmest welcome at an inn.'

I and a friend were the first arrivals, and we were not long in quenching a most terrific thirst by capital bottled ale. The rest of the mail-bound passengers seemed to stagger in at intervals of about an hour, and when the red sun was disappearing like a ball of fire in the wide sea on the other side of Kandavu, Connelly's hotel was so full that some of the *Victoria's* passengers had to accept the hospitality of the two or three white residents in Galoa.

After a substantial meal of canned beef and yams, and biscuit and cheese, followed by a pipe or two, we were heartily glad for once to abandon yarn telling, and seek our well-earned sleep.

The weather-board building called Connelly's Hotel faced the bay, and we were informed next morning that the house on the opposite beach was the residence of the agent of the Pacific Mail Company, and he would tell us when the San Francisco boat was due. As we intended to return that way to England, we determined to interview Captain Rich for very sound reasons of our own.

The Schleswig-Holstein question of Fiji, about

two years ago, was the mail service ; nobody understood it. Every week or so rumours reached Levuka that the 'Frisco boats were not going to call any more at Kandavu, then others that they were. Everybody had something to say about the mails ; nobody knew anything. No intermediate steamer being available, the *Star of the South* having returned to New Zealand, the Levukan authorities were in the habit of chartering sailing-craft like the *Victoria* to meet the steamers (the masters of these small vessels had at times very curious notions of what best to do under peculiar circumstances); and as the Pacific Mail Company was naturally not very much interested in the little business Fiji brought them, and were only anxious for an excuse to terminate the contract which necessitated their steamers calling at Kandavu, the muddle was as perfect as anyone could wish : letters sometimes went to Kandavu, at other times they were returned, and went as best they could. Sometimes the steamers called, and sometimes they did not, and we were not at all surprised when Captain Rich told us the next afternoon that he believed *a* steamer would call ; but whether it would take us to San Francisco, California, or land us in Sydney, Australia, he really could not say. With this delicious piece of uncertain information we returned to Connelly's, where we passed three days as well as we could.

On the fourth morning a steamer was sighted, and it proved to be the *City of New York*, from San Francisco for Sydney, so *nolens volens* we had to go south again.

A sister ship to the *City of Sydney*, I was soon at

home in her, and rejoiced exceedingly in the luxurious life in the saloon.

Our passengers were of the usual mail-steamer type ; that is to say, representatives of every section of well-to-do English and Americans, the former being naturally in the majority.

Good (and rich) Americans go to Paris, and not to Australia, in this life. Good Americans, so they say, who can't go to Paris in this world, go there when they die. Even now our Transatlantic cousins take but a languid interest in the Australian colonies, and some of the Eastern State men are only just finding out what a field is open for their manufacturers in certain lines of 'notions' and agricultural machinery.

It would be false modesty on my part if I were to conceal the fact that we passengers from Fiji were looked upon by some of our fellow-travellers with a feeling of curiosity, not to say awe ; and when I talked of Samoa, and Tonga, and the Line Islands, and hinted at a certain knowledge of the Carolines, there was a decided tendency on the part of one or two gentlemen to find out by ocular demonstration whether it was absolutely true, as I alleged, that no native had had even a bite at me. One passenger was in the habit of asking innumerable questions about Polynesia, which I answered in as plain a fashion as I could, and then he used to stare at me in a curious half-satisfied fashion, that convinced me at the time that he thought that half the flesh was off my thigh.

Another passenger, a lady, said at lunch to a Fiji friend, 'Well, I suppose they don't eat people pub-

licly in Levuka *now*, do they ?' while a commercial traveller, who had really some very nice cutlery (which he insisted on my inspecting), asked me over and over again whether the natives made much objections to white men landing. I felt sure that my Sheffield acquaintance must have a picture of the death of Captain Cook, and had forgotten his *Tempora mutantur*, etc.

We had the usual idolised little girl, the usual inveterate grumbler ('who wants his money's worth, sir'), the usual dreadful people who will play with one finger on the piano in the 'Social Hall,' as the day-room is called on the trans-Pacific steamers, and the equally irrepressible nuisances who want to explain to you each and every detail of their railway trip from New York to San Francisco. But for sketches of character, which would be endless, I have no room here. One thing that struck me very forcibly was the intense devotion some of our passengers paid to that very mild form of athletics called the game of 'poker.' They would go into the smoking-room a little after breakfast, and, save and except at meal-times, they would play 'poker' till the lights were extinguished.

Four days and a half after leaving Kandavu we had passed the Great and Little Barrier, and entered the fine harbour of Auckland, New Zealand, where we had a twenty hours' detention. The colonial cities of Australasia are now so well known by everybody that any full description of Auckland here would not only be out of place, but somewhat hackneyed. Suffice it to say that Auckland is one of the largest cities of New Zealand, boasts a population of about 23,000,

is well laid out, and is picturesquely situated on the southern shores of Waitemata Harbour; while on the western side of New Zealand Munakau Harbour extends so far inland that the island is only six miles wide and in one place only a mile. A capital pier enables the big San Francisco steamers to embark and disembark their passengers with comfort. There are good hotels and a first-class club, but there can be no doubt that Auckland has suffered considerably from the change of the seat of government to Wellington. New Zealand has been no *terra incognita* to me for many years past, and the change in Auckland was very striking on the occasion of my last visit there, a visit I paid against my will.

Shortly after leaving Auckland we encountered a very severe gale from the north-west, to which was added a very heavy head sea, which materially affected our passage and comfort at meal-times. Mutton cutlets on the table are very proper, but mutton cutlets in your lap are decidedly matter in the wrong place. The big American steamer rolled and plunged and the little sail we carried was blown to ribbons; but we had a good seaway, and Messrs. Roach, of Chester, Pennsylvania, had turned out a staunch specimen of their handicraft: so we only grumbled at the necessary artfulness we had to display at breakfast, lunch, and dinner, and at finding how unpleasantly hard were the handrails of the saloon passages as we cannoned against them.

There is an old Scottish proverb,

'He that maun to Cupar, maun to Cupar;'

implying thereby the determination of an obstinate man, and we had aboard the *City of New York* a perfect specimen of this class. One of our Fiji fellow-travellers, the invalid already referred to, and who, in fact, I was accompanying home to England, was, in consequence of his ill-health, favoured by courteous Captain Cobb with what is called the 'bridal chamber,' in which a substantial wooden bedstead goes athwart the vessel, instead of being placed, like all the other sleeping-berths, fore and aft. Our poor friend, the obstinate man, had great notions of fresh air, and always had the port open; and though warned over and over again after leaving Auckland, he invariably succeeded by the intervention of his servant in unscrewing it, the consequence being that one fine morning I heard that Mr. So-and-so had been drowned in his bed. It was not quite so bad as that, however; but a more deplorable sight than his elegantly-furnished state-room presented I have never seen. Crouching in one corner in his night-shirt, in half a foot of water, was the wretched victim of a love of pure sea-air, all his personal attire of the previous day floating gracefully around him. He had been surprised in bed in the middle of a sound sleep by a perfect deluge of salt water, and was nearly frightened to death. He had tried a salt-water bath in bed and did not like it, so he said.

I have a most unfortunate habit of getting into places at the most unreasonable hours. The steamers and ships that I have ever travelled in always reach their destination about three a.m., unless it is pouring with rain, and then, perhaps, they will wait till day-

break, and some gushing fellow-traveller will assuredly come to my cabin-door and ask me in the name of all that's æsthetic to *do* get up and see the sun rise over this 'really exquisite harbour,' or river, or city, or mudbank, or whatever it may be. Jackson and I almost quarrelled over this business once. He said, 'Get up and see the sun rise over the atolls;' I told him I would prefer to see it *set.* Then I think he made a remark something about pearls and pigs, but I really did not understand him. Of course the *City of New York* passed the heads of Port Jackson exactly at three a.m., and of course a number of soul-enslaved followers of the superstition of 'seeing her go in' were pacing the after-part of the deck, enjoying the 'scenery' and getting wet through with the rain. I was asked, as usual, to join, and refused in terms which were unmistakable as to my determination.

I am unequal to the task of describing Sydney Harbour. The white villa residences with their well-kept lawns coming down to the water's edge; the endless little bays with their white sandy beaches glittering in the sun; the bold rocky shores with headlands of exquisite green which divide the ramifications of the land-locked water, form a picture which no words can paint. The numerous pleasure-craft of all sorts dotting the bay, the presence of large steamers and sailing vessels of all classes, and the steam ferries, add life to the whole.

There is a good deal which is old-fashioned in Sydney, though in the business parts of the city the stone-fronted warehouses would do credit to London. The streets are rather narrow, and the dates 1788,

1802, 1807, on some of the old Government buildings, remind the traveller of the days when New South Wales was regarded as little better than a convict settlement.

Sydney struck me as being eminently respectable and very rich. The size of the buildings occupied by banks and insurance offices, the very noticeable 'slow and sure way' in which business is conducted, were marked features to me; but as a 'through' passenger, idling about for a few weeks, I cannot pretend to more than the merest superficial knowledge, and I should like to know more than I do about New South Wales and its people. I have very grateful recollections of kindness displayed by comparative strangers in the city of the unrivalled harbour, and I hope and trust to see the 'Cornstalks,' as New South Welshmen are called, in their own province again. Even with my modest experience of Australia, I could fill chapter after chapter with what, at any rate to my mind, seems interesting matter: but we must hurry home, reader; and if I were to ransack my memory for every incident of my travel, every fact that struck me, and record them, we should never reach Southampton Docks. Well, we admired the new Post Office, revelled in gard-fish and oyster luncheons, thought the railway-station a long way from the centre of the city, and the parks and public gardens perfection, while we sadly missed street (or 'tram') cars. Of our up-country excursions I will say nothing in this place.

So I had to say good-bye to pleasant and fashionable Wooloomooloo, to the comfortable 'Royal,' and

that snug downstairs smoking-room of Pfhallert's in Wynyard Square, and we had to go to Melbourne.

One especially glorious Saturday afternoon I left Sydney in a steamer, and outward bound for the capital of Victoria I first realised the beauties of Port Jackson. Of course I had during my stay seen something of its magnificent proportions, and had had a few excursions to some of its sandy-beached coves nestling in their amphitheatres of green; but until I passed Government House, I did not fully understand the beauties of this perfection of land-locked harbours. Its noble entrance is well guarded by forts, armed with powerful guns of heavy calibre, and garrisoned by regular Artillerymen, in the pay of the Colonial Government of New South Wales. In addition to this force, which only numbers a few hundreds, is a highly disciplined body of infantry and artillery volunteers, as a reference to the 'Army List' will show.

I suppose the Confederation of the British Dominions has not yet passed into the region of 'practical politics,' but it occurred to me that a regiment or two of 'Royal Australians,' added, say, as the 110th, and so on, of the Line, could easily be raised, and it would be an outward sign of the strong Imperial feeling which binds the colonists to Mother England. These troops might be maintained at a joint expense—in time of peace the greater proportion falling on the colonists; in time of war, waged for Imperial purposes, on the Old Country. I believe some such arrangement has been entered into in the Dominion of Canada, and the same could be also carried into effect in other parts of the empire.

Our coasting trip to Melbourne was a most delightful one. The weather was perfection, the warm sun was tempered by cool southerly breezes, and the sea was as smooth as a mill-pond; the table was unexceptionable, and the company, if not perhaps as aristocratic as could be found on one or other of the more expensive steamers of the rival line, was colonially representative, and we Pacific adventurers gained much information on Australian matters of all sorts. We found, *inter alia*, that the Melbourne people compete very hard with the merchants in Sydney for the wool consignments; and one gentleman on board our steamer had, in the interest of a Victoria firm covered an enormous territory of New South Wales, mostly on horseback. Chats of bush-life and sheep-runs were thus interchanged for beachcombers' yarns and descriptions of native life in Fiji and elsewhere.

One incident of this short trip (our steamer left Sydney at one p.m on a Saturday, and we landed in the heart of Melbourne about six on the Tuesday following) is worth recording.

About nine o'clock of the evening of the first day of our voyage, as we were steaming easily along in a sea like glass, I was watching a somewhat interesting game of whist being played in the saloon, when we heard the piercing, heartrending cry of 'For God's sake don't pass us like that, we're drowning,' apparently proceeding from some unhappy men in the water in the immediate wake of our vessel. It need hardly be said that the cards were quickly thrown aside, and all hands rushed on deck. One of our passengers, who had been with me in Fiji, at once

rushed up to the bridge, and with very naturally humane excitement demanded of the skipper why the engines were not immediately reversed; another was already below in the engine-room, threatening violence to the engineer unless he stopped or reversed directly, when the silly admission had to be made that it was the freak of a ventriloquist passenger who had taken into his confidence the officers and crew of our steamer. Perhaps there is such a thing as a harmless 'practical joke,' but burlesquing at sea the death-cries of drowning men was beyond my toleration; and in my indignant protest at a piece of pain-causing folly, my fellow-passengers generally agreed. Notwithstanding a somewhat vigorous experience of travel, it has never been my lot, thank God, to see a man drown; but I *have* heard that despairing cry, 'For God's sake, help me!' uttered by a sinking man: and the people who make capital out of death-agonies of this sort, deserve more than the social journey to Coventry—an experience of keel-hauling would do them good.

We signalled ourselves at Cape Howe, which separates the colony of New South Wales from that of Victoria, and after seeing a little of the ninety miles' beach, passed through the narrow straits which lie between Wilson Promontory and the rocky islands which surround it on all sides. The coast-line of this part of Australia seemed especially iron-bound, though there is plenty of dense forest to be seen *en voyage*. It is not perhaps generally known that the tallest trees in the world are to be found in Victoria, and one gigantic specimen of the Eucalyptus was found some

few years back to measure 435 feet from its roots to where its trunk had been broken off by a fall; the broken end was three feet in diameter, so that at the lowest estimate the entire tree must have been over 500 feet high. At five feet from the ground it measured eighteen feet in diameter. After that our Californian friends must bow their diminished heads; in the matter of big trees, Victoria beats the world.

In strict accordance with the Medean law that directs the time-schedules of my travels, the Sydney steamer got into Hobson's Bay about two a.m.; and by the time I was up and moving, we were in the far-famed Yarra, which, as most people know, is Melbourne River.

In some very clever verses, entitled the 'Yarra-Yarra Unvisited,' which appeared in the *Month* some eight years ago, occur the lines:

'Ne'er have I rambled on its marge,
Ne'er angled 'mid its willows,
I ne'er have sailed in skiff or barge
Upon its languid billows;
Yet will I sing as Callanan
Once sang of Gougane Barra,
Yet will I sing as best I can
The lazy winding Yarra.'

Miles away from the factories of Melbourne, the Yarra-Yarra maybe, and is I believe, something like the untravelled poet's fancy—nay, in the suburban districts of the 'ninth city of the British Empire' it is really a beautiful stream; but from Hobson's Bay to Melbourne wharves, the 'lazy winding Yarra' has

its black-brown muddy waters churned up ceaselessly by steamers and tugs of all sizes, and the odours that prevail as one glides upon its 'languid billows' are anything but those of Araby the blest.

The scenery on the banks is decidedly English, as it reminded me forcibly of Bow Creek. Woollen factories, candle and soap factories, and factories of all sorts (chiefly of a chemical turn), graced its 'marge,' and all united in a grand political and practical demonstration against any 'Purification of Rivers Bill' interfering with their sweet liberty of stench-creating in *Australia felix*.

I fear me I am no great lover of what some people call 'artistic' streets—which are, as my experience goes, very crooked, very narrow, and generally badly paved. I like to see them in pictures, and to ramble aimlessly along the lanes of some fossil city of the middle ages is very interesting for a change in holiday time; but I cannot, alas, forget that I live in the nineteenth century and not in the twelfth, and so, at the risk of being excommunicated by Mr. Ruskin, I unhesitatingly pronounce in favour of straight, broad thoroughfares like those of Melbourne or San Francisco. Queen Victoria Street, dear reader, *is* easier to get along in than Paternoster Row; and if I were the Metropolitan Board of Works, it should not be possible for you to lose yourself between Charing Cross and Oxford Street.

Melbourne struck me as a real, live, modern city; and perhaps fresh from the eminently unconventional life of Coral Lands (though there are five o'clock teas and gossip, fair critics, in Levuka), the 'go' of Collins

Street, the London or New York sort of rushing-about-activity displayed by everybody, was more suited to my tastes than the eminently decorous life of very sober Sydney. Both places are of course great centres of important trade, and naturally, as a very short-staying and very superficial outsider, I can only give a sort of pleasure-tourist's opinion; but the difference between the two cities suggested thoughts of Edinburgh and Glasgow.

In the practical interests of Coral Lands—for the serious purport of this book must not be forgotten—I cannot overlook the fact, however, that while Victoria first busied herself with the politics of Fiji, the infant colony will owe her first large sugar-mills to the capitalists of New South Wales. How is it that Melbourne boasts no tramways? The 'buggies' (young waggonettes, which in rainy weather they cover in with a tent-like erection of leather) are very well, and the fares are reasonable, but I confess to a strong predilection for the vehicles which enabled Mark Twain to burst into poetry on the subject of a

> 'Pink trip slip for a five-cent fare,
> A blue trip slip for a ten-cent fare
> Punch, my brethren, punch with care—
> Punch in the presence of the passenjare!'

What a rush of gossip anent Melbourne crowds my brain, as I recall the too few days I spent there! What memories of runs to ever-pleasant St. Kilda, that charming watering-place on Hobson's Bay, within fifteen minutes of the heart of the capital of Victoria, now boasting, with its environs, a popula-

tion of a quarter of a million ! what discoveries as to the cheapness of meat on a Saturday night in 'Paddy's Market !' ('Threepence a pound !' was a thrifty housewife's comment, as overheard by me, on some excellent ribs of beef—'you butchers will ruin us next.') What happy evenings at the gorgeous Academy of Music, or with friends at that most comfortable hotel, the Port Philip Club-house ! It all seemed a new life to us ; the throbbing of the big city's heart was a welcome change, and we were not so destitute of cosmopolitanism as not to feel at home. In my opinion, to thoroughly enjoy travel one must be at home everywhere. You may indeed rightly reserve one sacred spot, endeared by holier ties than pleasure, excitement, or wealth-seeking, as your earthly centre ; but to travel comfortably in the moral (and not necessarily at all times in the material) sense, you must enter into the *genius loci*, and do at Rome as the Romans do—at any rate, as well as you can. The advice is as old, and older, than the Eternal City itself ; and yet I have met lots of Englishmen who would think the possible deprivation of their breakfast bacon on a Line Island atoll a serious bar to their ever going farther than the limits of personally-conducted tours.

Like all great cities, however, Melbourne has its very serious side. Life under the Southern Cross is no more all cakes and ale than it is in Paris or London. With the rapid growth of new cities where life is at the highest pressure of vital force, comes that gaunt sister-companion of nineteenth-century civilisation, pauperism ; and the fair capital of Victoria has to face

the eternal truth that 'the poor ye have always with you.' The crowding of mankind into big cities aggravates the evils of poverty, and there are very ugly slums in Melbourne, as there are in every large centre. Little Bourke Street has not a very good record in the city of Melbourne, and this is the favoured quarter of the 'larrikins,' as the local roughs (or 'hoodlums,' as they would say in 'Frisco) are called there. For realistic sketches of Melbourne life in all its stages, I do not know anything approaching the 'Vagabond Papers' (Melbourne, Robertson); and I wish I could tell the anonymous author how much I owe to his pleasantly written essays when down with sickness many miles from his adopted 'home;' that is, if a 'Vagabond' can boast one.

An inveterate globe-trotter, the 'Vagabond' treats his subject from an 'all-round' stand point, and his comparisons of Melbourne life are with every city in this world. If some of our so-called 'charitable' people would read the 'Vagabond's' article on the Magdalen Asylum at Abbotsford, Melbourne, which appeared in the second series of his papers, they might learn a lesson from the Antipodes, not only how to diminish their narrow-minded sectarian bigotry, but also of the right way to deal with the luckless victims not so much of man's wayward passions as of women's angry venom. One has only to contrast the description given by the clever correspondent of the *Argus*, of the gentle, patient, tender-hearted nuns of Abbotsford, with that school of Magdalen attendants immortalised by Dickens in his character of 'Miss Miggs,' to rejoice that the former is not a dim legend of the

'dark ages,' as they are called, but a nineteenth-century record of fact. What a vivid account the same writer gives of that annual Derby of the Australians, Melbourne 'Cup-day,' with its tens of thousands of pleasure-seekers, all more or less 'horsey,' but still more intent on an 'outing,' and a luncheon; with what indignant good feeling does he treat that painful subject of Pauper Funerals, and how scathingly does he rebuke that essentially clerical vice of all 'reformed' bodies—the worship of the 'respectable and well-to-do!'

'Under the Verandah' is a synonym for a business haunt of busy city men in Melbourne, where there is much dealing in stocks and shares, charter-parties, and freights. Flinders Street is the local home of the 'dry goods' trade, and boasts as fine warehouses as any in London, only much more easily seen; while in Collins and Elizabeth Streets you have as splendid-looking and as well-supplied shops as any in the world. Perhaps the pianoforte saloon of Mr. Glen in the former street has no rival in either hemisphere.

The restaurants of Melbourne are not only very numerous but good, and in this regard there is a much nearer approach to San Francisco as it is, and London as it is becoming, than in Sydney.

The Melbourne people, it struck me, are very fond of pleasure-seeking of any sort; and a trip down the Bay to the 'Heads,' or a day at Queenscliff, a rapidly-rising watering-place in the eastern side of the entrance to Hobson's Bay, is always appreciated. Working hard, the inhabitants enjoy their recreation in by no means a sad fashion; and although Sir Wilfrid Lawson

would not christen the capital of Victoria a model city after his own water-loving heart, yet whether the colonists can stand more, or whatever may be the cause, the effect of the 'nobblers,' as drinks are called, is not so apparent in the streets as that of a 'dram or twa' in the old town of Edinburgh, on a 'Sabbath' evening.

The newest additions to colonial society are always a little demoralising, and in no place did I notice this more than in Melbourne. Being in many instances perfectly useless at home, a vague idea seizes the affectionate parents that a certain fortune awaits their darling in Australia; so giving him a letter of credit on a Melbourne bank, and a first-class passage by an 'Orient' Liner, they get rid of him at any rate for a few months, to the inexpressible joy of the Collins Street 'loafer' or 'dead-beat,' who, finding the pockets of the new arrivals well lined, shows him the realities of colonial life, and teaches him how to 'rough it' by living at his expense, indicating the best (or worst) bar-rooms, and introducing him to those fields so well calculated for the sowing of wild oats, called in Melbourne the 'saddling paddocks'—in other words, combinations of the Argyll Rooms as they used to be (without the dancing), and the private bar of a London gin-palace.

When, as is often the case, the ne'er-do-weel returns home penniless, and shows his knowledge of things Antipodean by calling a drink of brandy a 'nobbler,' his confiding parents express their surprise that he has learnt little else. If the money they so fondly entrusted to his thrifty care had been handed

him up-country instead of at Melbourne, the average emigrant would have a chance; as it is, the present way of transporting young fellows to Melbourne, who are in London not absolute perfection, is almost as foolish as if the father were to say, 'This boy's no earthly good in London; he does not like a clerk's life; we'll see what he'll do abroad. Let him go to Paris.' Unless my typical young prodigal was a thorough French scholar, he'd have a better chance of doing well in the French capital than in Melbourne or New York. Even learning to swear fluently in a foreign tongue requires a mental effort; the few Australian-added expletives want very little memory to add them to the ordinary Anglo-Saxon's vocabulary of bad language.

I had heard the grand organ in the New Town Hall, and had inspected the site of the Parliamentary buildings. I had seen the Permanent Artillery, and a parade of a fine troop of Volunteer Cavalry, called the Prince of Wales's Hussars; I had visited the Railway Pier at Hobson's Bay, and had crossed over to Williamstown to see the *Cerberus*, that solitary ironclad of her Majesty's Victorian navy, and I had to go to Williamstown again, for much too soon, to my thinking, the P. and O. steamer left that port in the bay for Galle and Southampton, and in that P. and O. steamer I had to travel.

We are homeward-bound from *Australia Felix;* the starlit sky, apparently so close to us, displays the Southern Cross, and the thud of the screw at our feet tells us, in the language of one of man's scientific triumphs, that we are rapidly wending

our way to the latitudes which boast the Northern Star. All around us is the black water, here and there illumined by the faint rays of the reflected heavens. Suddenly on the starboard side a brilliant light appears, and the beams of the lighthouse on Cape Leuwin, as they bridge for a few seconds the deep sea between steamer and shore, make us realise the fact that we are saying good-bye to the last and most civilised token of Britain's great empire of the South—Australia.

One gets along very well in a P. and O. Steamer, or in fact any large ocean-going mail packet, if one steers clear of the cliques ; and on my last trip I carefully managed to belong neither to the children's nor the dog-parties—that is to say, to the people who said the dogs ran about all over the decks and knocked their offspring down, and the owners of the dogs who objected to their canine favourites being chained up.

The discussions on this very important question were as calmly moderate as a 'conversation' on 'theology' between a rabid Orangeman and a goaded Irishman of the ancient faith ; and as things looked very seriously like a free fight, I was about proclaiming my absolute neutrality on the very morning the waiter, bringing my early tea, informed me that we were in Galle Harbour in the island of Ceylon.

During our detention at this place, and we were longer than usual, I managed to see all that was to be seen; but as Point de Galle is a sort of Swindon or Crewe Junction on the great track of the East, details of a place so well known, and so often described, would be wearisome.

We reached 'Ceylon's Isle' on a certain date in July, and there was no doubt about the heat; the sea-breezes, even on the ramparts, had not that glorious freshness which they have in the Pacific, and seemed, at any rate to us, to be wafted, not from across a mighty ocean, but from some parched-up desert, from which we were divided by a narrow strait. The Cingalese know, however, how to erect cool houses, and their massively built stone stores were most delightfully cool in the hottest part of the day; the narrow streets offered a great deal of shade, and I think the dwellers in Point de Galle are shrewd in most things. Certainly they would make pattern commercial travellers, as their itinerant vendors of all sorts who greet you on landing, and seldom leave you during your stay, never take 'no' for an answer, and retreat for a time only when threatened with a big stick.

I have made up my mind never to bring any more presents home; it is a heartrending business. You go out of your way to purchase a few things for friends in the old country, and after haggling with a grinning native for twenty minutes, get them at about something like what you consider a fair price, and you complacently regard yourself as clever in making bargains. As you recline on your cane chair under the awning, you contemplate the pleasure these little tokens of journeys in far-off lands will give those near and dear to you, and how they will marvel (if they find out) at the ridiculously small prices paid for them. This is the day-dream of the Indian Ocean; once in England, you wake up to the fact that London is the cheapest place to buy anything in—certainly

anything in the way of things from abroad. My beautiful Japanese silk could be 'matched' in Westbourne Grove at 2¾d. a yard cheaper than I gave for it in Ceylon; my Cingalese teapots were 'very common,' and I had paid twice as much as I should have; my double-handed sword was, as a sympathetic friend remarked, 'most likely made in Birmingham and exported;' while as for my ostrich feathers, which I purchased in an Arab village a few miles beyond the British frontier line near Aden, they were pronounced not only somewhat inferior, but 'frightfully dear.' My cannibal trophies and Line Island armour saved a little of my reputation, but in a few short years it will be cheaper to buy Polynesian curios in Great Russell Street, London, than in any group of the South Pacific.

Aden can hardly be recommended during the month of August for those who like fresh air, water to wash in, something fit to eat, and an occasional blade of grass to look at. In my experience, Aden in August boasts none of these things. It was warm, very; a fresh bath cost you about six shillings, and I draw a veil over some of the cookery I endured when dining ashore, while the frowning rocks of Britain's Red Sea fortress boast not a plant or shrub. Our luckless steamer had broken down at this garrisoned cinder-heap, and although the P. and O. Company most considerately offered us passages in another of their vessels, the state of health of my poor old invalid from Fiji necessitated his and my remaining in the good ship during her stay.

After you have inspected the huge tanks for water,

all refreshingly empty, and the ruins of the Turkish aqueduct, and visited the admirable station of the Eastern Telegraph Company—the only place in or near Aden fit to live in, and about which a very interesting chapter could be written—there is little to be done; and so for four or five days more we had to rest and be thankful we were in no worse place than we were. But where that worse place could be found is a problem for theologians; as a traveller on earth, I give it up. At last we steamed away from the flowerless, treeless gardens of Aden, and commenced our journey up the Red Sea. Past the island fortress of Perim (how Britain secured this little island is a pretty little story, for which there is no room here), with the coast of Africa looming on our port side, we steamed easily along, all on board getting as much shelter as they could from the burning sun under the awning during the day, and sleeping as best they could at night. It was on one of these close sultry nights, when even the motion of a 3000 ton steamer, going quite eleven knots an hour, failed to stimulate the ghost of a breeze, that an uncalled-for visitor silently boarded the royal mail steamer *Kashgar*, and claimed his own.

During our stay at Aden, my elderly travelling companion had been getting worse, and the gravest fears were entertained by all aboard whether he would ever see again the blue sea girdling the chalky ramparts of old England. He had been warned over and over again in Melbourne, that if he persisted in coming home by way of the Red Sea, it would probably be fatal to him; but a determined obstinacy was his

marked characteristic, and come he would. After leaving Aden, it was almost hoping against hope that he would survive his self-imposed trial.

In company with a Fiji friend, I enjoyed the luxury of a house on deck; but as I had by additional good fortune the upper berth, which of course was infinitely cooler than the lower, I determined on leaving Aden to do what I had so often done aboard the *Belle Frances* (what would I not have given in the Red Sea for a few hours of the beautiful Pacific breezes, which at that time perhaps were filling her white canvas?), and sleep on the forecastle, thus giving my friend the more ventilated berth.

A night or so after leaving Perim, I had, in military fashion (acquired when serving with a 'Provisional Battalion' at Cannock Chase), wrapped myself mummy-wise in a light blanket, and had fallen asleep on the forecastle, surrounded by a motley crowd of soldiers, sailors, and passengers of all classes, when I was awakened a little after midnight by the cry of 'Sail-maker!'

Not a stitch of canvas was set, and no favourable breeze was springing up to necessitate a hurried repair before making sail again. Half a sailor, I knew at once that the angel of Death had been amongst our little community, and had beckoned a soul away for judgment. The canvas was wanted for the lifeless clay.

It was not, however, this time that the sail-maker's sad offices were wanted for my poor friend. A companion in the saloon, a man in the prime of life, with his wife and four young children accompanying him,

had answered *Adsum!* to the challenge of the Great Destroyer.

> '"O wind, on whom the gracious south
> Had shed the fragrance of her mouth,
> What pleasure dost thou bear for me?"
>
> '"To-night my fever-burdened heat
> Shall stop for aye thy pulse's beat,
> Such pleasure do I bear for thee."'

At eight next morning, at the open port gangway, in its simple shroud of shotted canvas, covered by the Union Jack, was all that remained of our genial fellow-voyager of yesterday. As the engines were reverently slowed, the captain approached the bare-headed little crowd and read the solemn words of the Anglican Service for the Dead: 'Forasmuch as it hath pleased Almighty God of His great mercy to take unto Himself the soul of our dear brother here departed, we therefore commit his body to the deep.' Feet foremost, into the waters of the Red Sea, went the relics of poor mortality to join nature in the working of her mysterious functions, and to wait for the hour when God shall clothe, by virtue of His promise, the flesh made in His image with the mantle of immortality.

Suez at last—through the entrance to the Canal, through the Bitter Lakes, past the palace of the Khedive, coaling at Port Said, out into the smiling Mediterranean—these were the notes of the next few days. We who were well and strong were thinking of home again and of friends, discounting the welcomes and the radiant faces, and I, at least, was wondering

how much those dear untravelled people would relish stories of the old cannibal days of Fiji, or believe half of the beauties of nature in the great South Sea that I could tell them of.

It was different with my elderly fellow-traveller from Levuka. Death had abandoned the *Kashgar* for a few days, but he had left his *locum tenens*—mortal sickness for one man. The days passed, and the poor patient, removed from his state-room to the open square of the after-hatchway, where, enshrouded by a canvas screen, the breezes of the Mediterranean could do their utmost for him, was unable to retain food or to say what he wished. Hour after hour, day after day, night after night, did the indefatigable ship's doctor, assisted by myself, watch the slow progress of my friend to that 'bourne from which no traveller returns.' The patient endurance of what must have been a sad waiting for death, indicated on the part of the poor sufferer a wish to say, '*Fiat voluntas Tua sicut in cœlo et in terra*;' but during those long hours pending the great change, we only heard him say one word—'Mother.'

What human pathos in that one word uttered by the dying man! Time for him was annihilated; life was as a shadowy dream of the past; the quiet midland town, the daily routine of years of brain-work, the wish at last gratified of seeing God's earthly creation across the narrow seas which encircled his island home, travel in distant Polynesia, glimpses of Australia and New Zealand—all were unheeded in the presence of the unknown future—all seemed nothing when face to face with death. One thought of earth alone

remained ; and the mind of the dying bachelor went back some sixty years to claim perhaps the affectionate aid of her at whose knees he had lisped his first 'Our Father.'

Late on a Sunday night, the doctor and myself knelt beside my long-suffering friend. Above us was the starry sky, rendering hardly needful the candle lantern. We had been in attendance some hours, for we knew instinctively that the end was at hand. The glassy eyes hardly moved ; the pale thin hands were laid out passively before him ; the wan cheeks were wet with the dews of death.

'Cooper,' said the doctor, 'see the exact time by the chronometer.'

As I got up, watch in hand, to enter the saloon, the first stroke of eight bells resounded through the midnight air, and the patient's head fell gently on his breast.

He had gone on a long journey ; he had gone to meet his God.

Again the tolling bell, again the sail-shrouded corpse at the port gangway ; once more the words, 'I am the resurrection and the life;' once more the committal of corruption to the sea, and murmuring the touching antiphon of the *De Profundis* as sung by the Latin Church, I prepared for the last few days of the homeward trip.

Some little time after our last sad burial, I visited the Floriana of Malta, and a day or so later the Galleries of 'Gib.'

The stem of our good ship was now cleaving the water direct for England, and notwithstanding some

very heavy weather which we encountered after passing that spot so sacred to men of our race—Trafalgar—we were (sad memories apart) rejoicing in the big waves around us, for the same sea also rolled on the shores we loved so well.

My thoughts went back to Wai-Wai in distant Savu Savu Bay, Fiji, as the lights of Ushant beamed across the angry sea, and I told my friends on board that from

'Ushant to Scilly is forty-five leagues.'

Before the deaths in the saloon, we often used to sing, to the accompaniment of a Brinsmead piano, the well-known song of the returning colonist:

'Though our steps are homeward-bound, still fond memory lingers yet,
With the dear friends left behind us, whom we never can forget,
Who have cheered us while in distant lands our lot has been to roam,
And have joined us in our musings and our happy dreams of home.'

One evening, while reflecting over this verse, and on the kind faces and brave, manly hearts that I had (for a time only, I hope) left in the fair region of Coral Lands, I heard a voice, 'Start Point on the port bow,' and I knew—

'Now the first land we made it is called the Dead Man,
Next Rame Head near Plymouth, Start Point, Isle of Wight;'

and I went below to pack up.

Next morning I was told by a friend to 'get up and see the Needles,' to which request I truthfully, but lazily, replied that I had seen them before.

I could not have given the guardians of her Majesty's Revenue at Southampton Docks much trouble with my cannibal forks and shark-teeth swords; but there were other passengers besides myself, and it was quite one p.m. before I could ask for a 'single' ticket to Waterloo.

A few hours later I watched with my mother, from the home of my boyhood, Hampstead Heath, the last rays of sunlight illumine the Hertfordshire Hills.

CHAPTER XXIV.

THE LANGUAGES OF POLYNESIA.

In an exhaustive paper entitled the 'Ethnology of the Pacific,' the Rev. S. J. Whitmee thus describes the three great varieties of speech which are used by the races in Coral Lands—Papuan, Sawaiori, and Tarapon:

'The following are the broad characteristics of the Papuan languages . . . Consonants are freely used, some of the consonantal sounds being difficult to represent by Roman characters. Many of the syllables are closed. There is no difference between the definite and indefinite article, except, perhaps, in Fiji. Nouns are curiously divided into two classes, one of which takes a pronominal affix, the other which never takes an affix. The principle of this division appears to be a near or more remote connection between the possessor and the thing possessed. Those things which are connected with a person, as the parts of his body, etc., take the pronominal affix. For example, in Fijian the word *luve* means either a son or a daughter, one's child, and it takes the possessive pronoun before it; as *nona ngone*, his child, *i.e.*, his

to look after or bring up. Gender is only sexual. Many words are used indiscriminately as nouns, adjectives or verbs, without change, but sometimes a noun is indicated by its termination. In most of the languages there are no changes in nouns to form the plural, but a numeral indicates number. Case is shown by particles which precede the nouns. Adjectives follow their substantives. Pronouns are numerous, and the personal pronoun includes four numbers, singular, dual, trinal, and general plural, also inclusive and exclusive. Almost any word may be made into a verb by using with it the verbal particles. The differences in these particles in the various languages are very great. In the verbs there are causative, intensive, frequentative, and reciprocal forms.'

In regard to the peculiarities of the Sawaiori language, I condense Mr. Whitmee's remarks.

With one exception (as I have already remarked in my introductory chapter) all the sounds found in them may be expressed by the Roman letters, with their ordinary values. This exception is a sound which we call a break; a kind of a pause in the breath, which is between an aspirate and a *k*. A *k* sound takes its place in some of the languages. In those languages in which this sound occurs we usually write it by an inverted comma, as in the name Hawai'i. The vowel sounds are all simple, as in Spanish. Every syllable is open. To this there is no exception. Some words consist entirely of vowels. Phonetic changes have taken place according to law, so that a given word in one language may have its form in any other language, if it be found in it predicated. As a

rule the accent is on the penultimate syllable, but in a few cases (chiefly when the last syllable ends in a diphthong or a long vowel, which is really a double vowel) on the ultimate. Very rarely, in some languages the accent may be on the antepenult. There is an indefinite as well as a definite, and in some cases a plural, article. Many words may be used as nouns, adjectives, verbs, or adverbs, without any changes of form. But some nouns are formed from the verb by taking a suffix, and some adjectives are formed from the noun in the same way. Gender is only sexual. There is some variety in the way of indicating number in the noun. In Samoa many nouns have special plural forms. The cases are indicated by prepositions. Proper names in the nominative cases take a prefix, as *O Tahiti, O Samoa*, etc. Adjectives follow the substantives. The pronouns are numerous. Personal pronouns are singular, dual, and plural. The form of the plural in some languages shows that it was originally a trinal. In the verbs the distinction of tense, mood, and voice are indicated by particles prefixed and affixed. Number and person are generally regarded as accidents of the subject and not of the verb. To this, however, the Samoan forms an exception ; in this language many of the words have a special plural form. In all the languages there is a causative, which is formed by a prefix to the verb. There are also intensive or frequentative and reciprocal forms of the verbs. The intensive is usually a reduplication of the active verb; the reciprocal is usually formed by both a prefix and affix. Verbal directive particles are freely used to direct towards,

away from, or aside. In some languages—especially in that of Samoa*—many ceremonious words are used to persons of rank. Words which form part of the name of a chief are often disused during his life, and in some places they are disused after his death.

'In the Tarapon language,' says Mr. Whitmee, 'consonants are used more freely than in the Sawaiori languages. They have some consonantal sounds which are not found in the latter, such as *ch*, *dj*, and *sh*, which may perhaps be regarded as intermediate between the Sawaiori and Papuan, although not nearly as strong as in the latter. Closed syllables are by no means rare. Occasionally doubled consonants are used, but there is a tendency to introduce a slight vowel sound between them. In all of these particulars there is an approximation to the Papuan. Most words take the accent on the penult. In some of the Tarapon languages there appears to be no true article. Gender is sexual only. Number in the noun is either gathered from the requirements of the sense or is marked by pronominal words or numerals. Case is known by the position of the noun in the sentence, or by prepositions.'

In the language of Ebon, one of the islands in the Marshall Archipelago, nouns have the peculiarity which I mentioned as being characteristic of the Papuan languages, viz.: those which indicate close relationship, as of a son to his father, or of the members of a person's body, take a pronominal affix, which gives them the appearance of inflections. I do not know of the existence of this peculiarity in any

* I have referred to this more fully already.

other Tarapon language, but would not make too much of negative evidence.

Many words may be indiscriminately used as nouns, adjectives, or verbs, without any change of form. In some languages the personal pronouns are singular, dual, and plural. In others there are no special dual forms, but the numeral for *two* is used to express the dual. In the Ebon language there are inclusive and exclusive forms of the personal pronouns, which, as far as I have at present been able to ascertain, do not occur in the other Tarapon languages. The verbs usually have no inflections to express relations of voice, mood, or tense, number or person, such distinctions being expressed by particles. In the Ebon language, however, the tenses are sometimes marked; but even in that the simple form of the verb is frequently given. All have verbal directive particles. In Ponape—one of the Carolines—many words of ceremony are used only to chiefs, exactly as they are used so largely in Samoa. The custom of tabooing words which occur in the names of chiefs is also found there.'

It may be useful for any philological readers of Coral Lands if I enumerate the principal works bearing on the languages of the South Sea.

The first in time and importance is the comparative sketch of the grammar and dictionary published in the 'United States Exploring Expedition during the years 1838—42, Ethnology and Philology, vol. vii., by Horatio Hale, Philologist to the Expedition (Philadelphia, 1846).' In this grammar and dictionary, Mr. Whitmee remarks, in a paper read before the Philo-

logical Society of London, 'Mr. Hale collected together the information which had up to that time been gathered by the missionaries respecting the languages of several groups. He also carried on independent investigations during his cruise, both in the languages which had been studied by missionaries and in others up to that time unknown. The vast amount of information thus brought together he generalised in a moderately full grammar which has up to the present time been the chief standard work on the whole Malayo-Polynesian (or Sawaiori) family of languages. His dictionary also has been of very great value, although I think it of less value than the grammar. To say that Mr. Hale's work is now behind our present knowledge of these languages is to say only what every student would hope and expect to be the case. But even now, the student of the Polynesian philology who has separate grammars and dictionaries of all the languages in his hand may still learn something from this work which he cannot afford to overlook. The volume containing it is, however, very rare and difficult to obtain.'

As regards Tahiti and the Marquesas, P. L. J. B. Gaussin's *Du Dialecte de Tahiti, de celui des Iles Marquises, et en général de la Langue Polynesienne* (Paris, 1853), is a work which is of interest and especial value in regard to the Marquesas.

Dr. Friedrich Müller's sketch of the Sawaiori languages, in his 'Voyage of the Frigate *Novara*' (*Reise der Fregatte Novara*, Vienna, 1867), has some value.

As this subject must possess great interest for

many, and, with a view to popularising, as far as I can, a study which must tend towards the opening up of the beautiful region about which I write, I make no scruple in reproducing here the admirable list of books of reference on the languages of Polynesia, for which I acknowledge myself indebted to the author of the paper just quoted. In addition to the works already named, the chief special works on the particular languages of the Malayo-Polynesian or Sawaiori tongue are as follows:

On the *Maori* of New Zealand the grammar by R. Maunsell, LL.D. (Auckland, N. Z.; 1st ed., 1842; 2nd ed., 1862). Kendal's Grammar, 1820, may be consulted, and Archdeacon Williams's 'First Lessons in Maori (1872); Bishop Williams's Dictionary (1st ed., 1852; 2nd ed., edited by Archdeacon Williams, 1871) is very good, and moderately full, giving many examples of the use of words from Sir G. Grey's 'Mythology and Traditions of the New Zealanders' (London, 1854), which greatly enhances its value. Sir George Grey's 'Maori Poetry' (New Zealand, 1853), and his 'Proverbial and Popular Sayings of the Ancestors of the New Zealand Race' (Cape Town, 1857), will be found useful and instructive.

In the *Hawaiian* language there is an excellent grammar by the late Judge Andrews, and Professor W. P. Alexander has published an admirable little 'Synopsis of the most essential points in Hawaiian Grammar,' for the use of his students in Oahu College, while Andrews's 'Dictionary of the Hawaiian Language' (Honolulu, 1865) may certainly be regarded as

by far the best dictionary of any Polynesian tongue which has been published. It may be mentioned here, though I omitted to mention the fact when sketching my short stay in the Hawaiian Islands, that newspapers are regularly published in its language, and the Bible has, of course, been translated.

A short grammar and small dictionary of the language of *Samoa*, by the Rev. G. Pratt, was published in Samoa, in 1862. This being out of print, Mr. Pratt has prepared a new and enlarged edition, and which I believe has been published by Messrs. Trübner and Co., of London. This new edition contains all the words which have been collected by the united efforts of the missionaries; but, although he is the editor and proprietor of the copyright of this work, Mr. Whitmee thinks that the definitions of words are briefer and the examples of their use fewer than he thinks desirable. In some respects the Samoan is one of the most important of the Sawaiori or Malayo-Polynesian languages, and there can be little doubt that it is the parent of some of the members of this family, such *e.g.* as the Tokelau and Ellice Islands dialects. I have heard it stated, moreover, that the Samoan version of the Bible published by the indefatigable British and Foreign Bible Society is one of the best versions of the Protestant Bible extant.

Of the *Tongan* language a vocabulary by the Rev. S. Rabone was published in Vavau in 1845. This is far behind the knowledge of the language now possessed by some of the missionaries. Mr. Whitmee tells me that he has been engaged on a 'Comparative Polynesian Dictionary,' in conjunction with the Rev. J. E.

Moulton, and says, modestly enough, 'From Mr. Moulton's ability and thorough knowledge of the language, I am sure this will be a very valuable contribution to our knowledge.' We may safely add the name of the Rev. S. J. Whitmee after that of the Rev. J. E. Moulton in this quotation.

A grammar and a dictionary of the *Tahitian* language were published in Tahiti in 1851; and the Rev. J. L. Green, of Tahiti, has been at work, in conjunction with Mr. Whitmee, in regard to the last-named gentleman's 'Comparative Dictionary.' Gaussin's 'Grammar of the Tahitian' has already been referred to, and Buschmann and Baron William von Humboldt, in their works on the Marquesas, also deal with the language of Tahiti.

Of the *Hervey Islands* dialects, of which the principal is that of Rarotonga, no dictionary has been published, but a brief grammar by the Rev. A. Buzacott was published in the island in 1854. The assistance of the Rev. W. W. Gill, B.A., has been secured for the 'Comparative Dictionary,' which will take some time yet to complete.

In regard to the *Marquesas* I have already mentioned Gaussin's work, and I learn there is also an *Essai de la Langue des Iles Marquises* in existence, but do not know when it was published or where. The *Aperçu de la Langue des Iles Marquises et de la Langue Taïtienne, par J. Ch. Ed. Buschmann* (Berlin, 1843), contains, besides the last-named gentleman's essay, a short French Marquesan vocabulary and some Marquesan and Tahitian texts, with interlinear French translations. To these are appended a

grammar of Marquesan and Tahitian, and a vocabulary of the Tahitian by Baron William von Humboldt, which will be found useful. The favourite work used by my poor friend Jackson was the dictionary by the Abbé Boniface Mosblech, which was published in Paris, in 1843, under the title of *Vocabulaire Océanien-Français et Français-Océanien des Dialectes parlés aux Iles Marquises, Sandwich, Gambier, etc.* Mr. Whitmee says this is by no means a perfect work, but at present it is the only published dictionary of the Marquesan language. The services of M. Pinard, who has resided some time in the islands, have, however, been secured for the 'Comparative Dictionary,' and he will contribute material from the two dialects known to exist in the group.

The same gentleman will also furnish that portion of the same important work which deals with the *Rapanui* and *Gambier Islands.* Most of the people of the *Tuamotu*, or Low Archipelago, are now speaking the Tahitian language, and I conclude that M. Pinard's contribution on the Gambier Islands dialect is likely to be all that will be obtained from that widely scattered cluster of small islands.

As regards *Niuè* (or Savage Island, sometimes spelt Nieue), a grammar of its language has been prepared by the Rev. W. G. Lawes, who was many years a missionary there, for incorporation in a proposed 'Comparative Grammar.'

The languages of the *Tokelau*, or Union, and the Ellice Islands are approximate to the Samoan. Yet they use more sounds than are found in most of the other Sawaiori languages. Samoan books have been

used in both of these groups, and most of the people now use that language. I learn that a moderately full vocabulary has been secured for the 'Comparative Dictionary.'

As I stated in my introductory chapter, the Fijians, as a Papuan (or Melanesian) people, are much crossed with Sawaiori or Malayo-Polynesian blood, so that in the language of Fiji we find many Sawaiori words. This occurs, too, again in *Rotuma* (a volcanic island to the north-west of the Fiji Group and recently annexed to the British Empire in answer to the prayers of the inhabitants, as the consequence of the unseemly squabbles between the followers of the Catholic and Protestant missionaries), in the language of which island there are a few Sawaiori or Malayo-Polynesian words to be found.

Again, in *Uvea*, one of the Loyalty Group, and at *Fotuna*, *Aniwa*, *Mel*, and *Fil* (the two latter places belonging to the island of Efate, in the New Hebrides, there are colonies of brown Polynesians who speak dialects of the Sawaiori language.

In regard to the Tarapon or Micronesian languages we know but very little. Mr. Hale published a brief vocabulary of the dialect spoken in Tobi, or Lord North's Island, as also another of the language of *Mille*, an island in the Radack chain of the Marshall Archipelago.

Of the language of *Ponape*, one of the Caroline Islands, we know more than of any other dialect of the Tarapon tongue. In 1858 the Rev. L. H. Gulick, M.D., published a small grammar of the

Ponape language. In 1872 a revised edition of this, together with a Ponape-English and English-Ponape vocabulary, was published in the 'Journal of the American Oriental Society' (vol. x.), and this gives us a fair knowledge of this language.

In 1860 the Rev. E. T. Doane, a missionary residing on *Ebon*, or Strong's Island, one of the Marshall Group, published in the 'Friend,' at Honolulu, a brief sketch of the bon Elanguage.

It should be added that papers on some of the languages of Micronesia (or Tarapon region) have been published in the *Journal du Museum Godeffroy*, in Hamburg. Number one of that serial for 1873 contains a brief German and Ebon vocabulary by J. Kubary, and number two of the same year contains a comparative vocabulary of German, Ebon, and *Yap* (of the Caroline Islands.)

The languages of the Papuan or Melanesian or Negrito-Polynesian peoples we know more about. The work first in importance on these languages is *Die Melaneischen Sprachen nach ihren Grammatischen Bau und Polyneischen Sprachen von H. C. von der Gabelentz'* (Part I., Leipzig, 1860; Part II., Leipzig, 1873). In the two parts of this work most of the material available for studying the Melanesian or Papuan languages has been worked up. Part I. contains the *Bau* of Fiji, the *Annatom* (or more correctly *Ancityum*), *Erromango*, *Tana*, and *Mallikolo* (sometimes spelt *Malicolo*) of the New-Hebrides, the *Mare* and *Lifu* of the Loyalty Islands, the *Duauru* dialect of New Caledonia, the Bauro and *Guadelcanor*, or *Gera*, of the Solomon Group.

Part II. is chiefly derived from the late Bishop Patteson's vocabularies, and contains more or less information on the languages of *Fate*, *Api*, *Pama*, *Ambrym*, and *Vunmarama* (north end of Whitsunday Island), in the New Hebrides, the *Lifu* and *Uea* (now written *Uvea*) of the Loyalty Islands, the *Yehen*, or *Yengen*, of New Caledonia, the *Bauro*, *Mara*, *Ma-siki*, *Anudha*, *Mahaga* and *Eddystone Island* of the Solomon Archipelago.

As regards *Fiji*, Mr. Hale published a grammar and dictionary in his great work already mentioned. There is also a very good grammar and dictionary by the late Rev. D. Hazelwood (second edition edited by the Rev. J. Calvert, without date). Both these works deal almost exclusively with the *Bau* dialect. As I have already stated, the Bau has been adopted by the missionaries, and into this portions of the Scriptures have been translated.

I have in my possession an admirably got-up Fijian Catholic Prayer-book, *Ai Vola ni Lotu Katolika*, printed in Sydney in 1864, which is a very complete book of devotion. As a specimen of the Fijian language, I give the 'Our Father' in Fijian:

'*Tama i keimami, ni sa tiko mai lomalagi, me taburaki na yacamuni; me yaco mai na nomuni lewa; me ia na lomamuni e vuravura me vaka mai lomalagi.*

'*Ni solia mai kivei keimami edaidai na keimami kakana ni vei siga; mo ni vakalecalecava mai na neimamii valavala ca me vaka keimami sa vakalecalecava na nodra ko ira e rai valavala ei kivei keimami; ni kakua ni laivi keimami e nai vakacabacaba; mo ni vakabulai keimami mai na ca. Amene.*'

There is a useful little grammar of the language of *Mota*, one of the *Banks Islands* (London, 1877); and it should be noticed in Dr. R. G. Latham's 'Elements of Comparative Philology' (London, 1862), that the author devotes three or four pages each to the Sawaiori and Tarapon languages, while he gives twenty pages (329—349) to those of the Papuan or Melanesian peoples.

All that is known of the Admiralty islanders is, I believe, confined to the paper of Mr. H. N. Moseley, F.R.S., published in the 'Journal of the Anthropological Institute' for May, 1877. In the eighth volume of the German 'Journal of Ethnology' (1876), Captain H. Strauch gives us comparatively a summary of seven languages belonging to *New Guinea*, *New Hanover*, *New Ireland*, *New Britain*, and the Solomon Islands.

The above is a list of what has already been contributed to the philology of the Pacific. A large field is still open, however, to students of the present day.

TREATIES WITH SAMOA.

In January, 1878, the United States established a treaty with the Samoan Government on the basis of the most favoured nation, and acquired certain rights as regards the harbour of Pango-Pango as a coaling station. The German Government followed suit, and on the 29th of August, 1879, Sir Arthur Gordon, as Lord High Commissioner of Western Polynesia, concluded a treaty with the Samoan king and people, of which the following is a correct copy. This is good as far as it goes, but Samoa has one hope, and that is annexation to the Empire of Great Britain.

'Treaty of Friendship, etc., between Her Majesty the Queen of Great Britain and Ireland, and the King and Government (Malo) of Samoa.

'Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, and the King and Government of Samoa (Malo), being desirous to establish relations of friendship between their respective dominions and subjects, have resolved to conclude a

treaty for that purpose, and have therefore named as their plenipotentiaries :

'Her Majesty the Queen of Great Britain and Ireland, etc.: The Hon. Sir Arthur Hamilton Gordon, Knight Grand Cross of the Most Distinguished Order of St. Michael and St. George, her Majesty's High Commissioner and Consul-General for the Western Pacific, Governor of Fiji ; and Alfred Percival Maudslay, Esq., one of her Majesty's Deputy Commissioners for the Western Pacific : And the King and Government (Malo) of Samoa : The High Chief Malietoa Laupepa ; and The High Chief Saga ; Who, after having communicated to each other their respective full powers, have agreed upon and concluded the following articles :

'ARTICLE I.

'There shall be perpetual peace and friendship between the subjects of her Britannic Majesty and those of the Samoan State.

'ARTICLE II.

'The King and Government (Malo) of Samoa engage to grant to no other Sovereign or State any rights, privileges, authority or predominance in excess of such as are or may be accorded to her Britannic Majesty. The subjects of her Britannic Majesty shall always enjoy in Samoa whatever rights, privileges, or immunities may be accorded to those of the most favoured nation, and no rights, privileges, or immunities shall be granted to the subjects of any foreign state, that shall not be equally and uncon-

ditionally accorded to the subjects of her Britannic Majesty.

'ARTICLE III.

'Full liberty for the free pursuit of commerce, trade, and agriculture is guaranteed to British subjects, as well as the peaceable possession of all lands heretofore purchased by them from Samoans in a customary and regular manner, and in the event of any dispute arising as to the fact of such purchase, it shall be determined by a Commission, to consist of one person nominated by the Samoan Government (Malo), and one nominated by her Britannic Majesty's Consul: and in the event of their disagreement, they shall themselves select an umpire; or, if they fail to do so, such umpire shall be appointed by her Majesty's Consul-General. All British subjects resident in Samoa shall be exempt from war contributions, military requisitions, and occupation of their houses and lands by war-parties.

'ARTICLE IV.

'If any subject of her Britannic Majesty in Samoa is charged with a criminal offence cognisable by British law, such charge shall be tried by her Britannic Majesty's High Commissioner for the Western Pacific Islands, or other British officer duly authorised by her Britannic Majesty in that behalf. The expression "British Law" in this article includes any rules duly made and issued by her Britannic Majesty's High Commissioner for the Western Pacific Islands, for the government of British subjects within his jurisdiction.

'ARTICLE V.

'Every civil suit which may be brought in Samoa against any subject of her Britannic Majesty shall be brought before, and shall be tried by, her Britannic Majesty's High Commissioner, or such other British officer duly authorised as aforesaid.

'ARTICLE VI.

'Every summons or warrant to appear as a witness before her Britannic Majesty's High Commissioner, or such other British officer duly authorised as aforesaid, and directed to a Samoan subject, shall have the same authority, and may be enforced in like manner, as if such summons or warrant had been directed to a subject of her Britannic Majesty.

'ARTICLE VII.

'Her Britannic Majesty engages to cause Regulations to be issued to enforce the observance by British subjects of such of the existing Municipal Laws and Police Regulations of Samoa as may be hereafter agreed upon between the Government of her Britannic Majesty and that of the Samoan State, and for the due observance of Quarantine by British subjects.

'ARTICLE VIII.

'Her Majesty the Queen of Great Britain may, if she think fit, establish on the shores of a Samoan harbour, to be hereafter designated by her Majesty, a naval station and coaling depot; but this article shall not apply to the harbours of Apia, or Saluafata, or to

that part of the harbour of Pango-Pango which may be hereafter selected by the Government of the United States as a station under the provisions of the treaty concluded between the United States of America and the Samoan Government, on the seventeenth day of January, in the year one thousand eight hundred and seventy-eight.

'ARTICLE IX.

'The present treaty shall come into force from the date thereof, but shall again become null and of no effect, if not ratified within the prescribed period.

'ARTICLE X.

'The present treaty, consisting of ten articles, shall be ratified, and the ratification exchanged at Apia within one year from the date thereof.

'In witness whereof, the respective plenipotentiaries have signed the same, and have affixed thereto their seals.

'Done at Apia the twenty-eighth day of August, in the year of our Lord one thousand eight hundred and seventy-nine.

'MALIETOA LAUPEPA. (L.S.)
'SAGA LEAUAUUA. (L.S.)
'ARTHUR GORDON. (L.S.)
'ALFRED P. MAUDSLAY. (L.S.)'

RÉSUMÉ OF EXPORTS AND IMPORTS, SAMOA, 1875.

Imports.	$
Dry goods	275,000
Hardware	15,150
Spirits, wine, and beer ...	25,540
Tobacco	13,650
Groceries, etc.	38,125
Lumber and shingles ...	51,387
Ship chandlery	13,525
12,610 tons copra from Islands of Pacific	504,400
1,200 tons of guano ...	120,000
Specie	100,000
Sundries	5,400
	$1,162,177
Or	£232,435

Exports.	$
15,170 tons copra at $40 ...	606,800
20 tons cocoa-nut oil at $100	2,000
150,000 lbs. Sea Island cotton at 15 c.	227,000
600,000 lbs. Sea Island cotton seed	30,000
Five tons pearl shell at $100	5,000
1,200 tons guano at $10 ...	120,000
2,000 lbs. fungus	200
15 tons bêche-de-mer at $375	4,625
Sundries, dried Chili pepper, lime juice, and curios	5,190
Specie	75,000
Manufactured articles re-exported	225,000
	$1,245,815
Or	£249,163

Tonnage, 1875.

	Tons.	
30 English vessels	3,374	2 British men of war.
54 German	27,477	1 German.
13 United States	2,013	1 United States; two visits.
1 Danish	750	1 French.
2 Russian	1,550	
1 Tongan	26	
	35,190	

SIR JULIUS VOGEL'S POLYNESIAN SCHEME.

PROPOSED NEW ZEALAND POLYNESIAN TRADING COMPANY.

THE following is a copy of a memorandum from Sir Julius Vogel, K.C.M.G., at that time Treasurer of New Zealand, and dated Christchurch, 22nd November, 1873, to Sir James Fergusson, Bart., then Governor of that Colony, on the proposition of Mr. Coleman Phillips that a powerful Polynesian Trading Company should be formed in England and New Zealand under the highest auspices, for the purpose of developing the unheeded wealth of the South Sea. As I believe the proposition of Mr. Coleman Phillips, so ably endorsed by Sir Julius Vogel, is, in its leading features, of great practical value at the present time, I reproduce here the draft-agreement, in addition to the despatch, merely remarking in the words of the Colonial Secretary of Fiji, the Hon. J. B. Thurston, in a letter received by me while this was being printed: 'No business can stand if it cannot stand without the diversion of State funds from their proper channel.' It follows, therefore, that I do not regard the matter from a New Zealand, but from an imperial standpoint.

If the development of Polynesia is worth anything, it should, in my opinion, be carried out by a substantial private organisation, with head-quarters in London, having the command of adequate capital; but this private company should be encouraged by the Home and Colonial Governments in every way to pursue its peaceful trading mission all over the islands of the Pacific. If, of course, British gold and British commerce become dominant in the South Sea, annexation on an extended scale would have to follow, in the interests of the native races; but, in my opinion, this is inevitable in any case. The trade of the Pacific will assuredly fall into the hands of the Anglo-Saxon, and now is the time for British capitalists to prepare for the future that certainly awaits us.

'I avail myself of your Excellency's invitation to put into written shape the representation I have had the honour to personally make to you on the subject of the South Sea Islands.

'1. The unsettled state of the South Sea Islands, especially the uncertainty which hangs over their future, is calculated to cause considerable uneasiness to the neighbouring colonies.

'2. Intimately identified as the future of these colonies will be with the Imperial country, of which I am of opinion it is their ambition to remain dependencies, they cannot regard without anxiety the disposition evinced by some foreign nations to establish a footing in their neighbourhood amongst the islands of the South Pacific.

'3. In New Zealand there is a strong feeling that the geographical position of the colony, the prevailing winds, the shipping facilities, and other causes, ought to enable its inhabitants to develop large commercial relations with the islands.

'4. The conditions to be met appear to be:

'*a.* To prevent by anticipatory action the establishment of European communities with lawless tendencies, such as have been displayed in Fiji.

'*b.* To develop the self-governing aptitudes of the Polynesian natives.

'*c.* To encourage them to labour, and to realise the advantages which labour confers.

'*d.* To stimulate the production of the islands.

'*e.* Without bloodshed or embroilment with other nations, to gradually introduce a uniform government organisation throughout Polynesia.

'5. To stop the traffic in forced labour, more is required than mere force and vigilance. As long as her Majesty's vessels are engaged as at present, they no doubt offer a check to labour traffic; but they also make the profits of the traffic larger, and thus evidently encourage it. To permanently stop forced labour, there must be opportunities available to free labour.

'6. Your Excellency is aware that I have felt much interest in a proposal made by Mr. Phillips, that a trading company should be formed in England, with the view of absorbing by its commercial power a large share of political control in the islands. The object proposed by Mr. Phillips, excepting that of a chartered labour traffic, I approved; and your Excel-

lency, I believe, communicated the substance of Mr. Phillips's ideas to the Secretary of State. I have since thought very carefully over the matter, and there are two points in respect to Mr. Phillips's proposal which seem to me to require serious consideration, and without providing for which, I am not certain the proposed company might not lend itself to retard instead of to advance the civilisation of the islands. Those points are (1), that in order to obtain the necessary capital every consideration besides that of the mere acquirement of profit might have to be abandoned ; (2) that Mr. Phillips's proposal does not provide that amount of direct and powerful governmental control which, in my opinion, should be stipulated for, in the interest of the helpless natives.

'Taking all these circumstances into consideration, and not forgetting that New Zealand, by assuming the large responsibilities proposed, would have the right to the contingent advantages the island trade will confer, I am inclined to recommend—

'*a.* That New Zealand should encourage the formation of a powerful company to colonise the islands of the South Pacific, by offering a guarantee of five per cent. for forty years on the share capital.

'*b.* That the Government of New Zealand should appoint the managing director and secretary here, and the managing director in London.

'*c.* The object of the company to be to civilise and settle the South Sea Islands, by opening up profitable production and trade in connection with them.

'*d.* The company to establish factories and planta-

tions at different islands, and to acquire by purchase some already established.

'*e.* To acquire lands, and to let the same on terms calculated to promote production.

'*f.* To arrange with chiefs to cultivate produce, and to dispose of it on agreed terms.

'*g.* To supply live stock and merchandise to the islands.

'*h.* To lend money and give assistance to settlers to establish plantations.

'*i.* To open up steam communication between the different islands, and between them and New Zealland.

'*j.* To discourage the removal of islanders from their homes for labour purposes, by affording them occupation on their own islands, or on islands adjacent.

'The Government of New Zealand to stipulate in return for guarantee—

'(*a.*) That the company give facilities and reasonable pecuniary aid to the missionaries.

'(*b.*) That whilst affording inducements to free labour, the company abstain from employing forced labour.

'(*c.*) The company to own at least six steamers between the islands, and between the islands and New Zealand ; and to fix times so that New Zealand shall be in communication with the principal islands at intervals of not more than a month.

'(*d.*) The company to establish in New Zealand at least one cotton factory, at least one woollen factory, and at least one sugar refinery.

'(*e.*) That all the produce the company obtain at

the islands, or which is obtained from the lands of the company, be forwarded to New Zealand.

'(*f.*) That all goods sent by the company to the islands be shipped from New Zealand.

'(*g.*) That on all produce the company pay the Government of New Zealand five per cent. royalty.

'(*h.*) That on all goods shipped to the islands, other than those the produce or manufacture of New Zealand, the company pay a royalty of seven and a half per cent.

'7. The ultimate object which I have in view is, the establishment of the Polynesian Islands as one dominion, with New Zealand the centre of government; the dominion, like Canada, to be a British dependency.

'8. I venture to think that these proposals, if carried out, would save Great Britain large expense, in connection with the repression of slavery, whilst the Imperial prestige in the South Pacific would be maintained.'

'JULIUS VOGEL.

'CHRISTCHURCH, 22*nd November*, 1873.

'After conferring with several gentlemen on the subject of this memorandum, I agreed with Mr. Whitaker that he should act with a few promoters and draw up the heads of an agreement to be put into shape by the Attorney-General, if approved by the Cabinet, and then to be subject to the ratification of Parliament.

'I conceded, after a long discussion, the condition imposing a royalty on the shipments of the company. I substituted for it a condition binding the company

to repay, out of profits, any payments made by the Government, and impounding all profits for that purpose; secondly, a power by which the Government can intervene in the case of the business of the company not being carried on efficiently. I agreed to this change, because I found that everyone to whom I had spoken was of opinion that the royalty would shut out the company from much business which otherwise would be profitable; and because, I believe, irrespective of the contingent advantages the Colony will gain, that it is sufficiently secured against any loss arising from the guarantee by the provision making such a guarantee a lien on future profits.

JULIUS VOGEL.

WELLINGTON, *February 24th*, 1874.

Heads of an Agreement between the Governor of New Zealand of the one part, and Frederick Whitaker, on behalf of himself and the several other persons hereafter to be named (and herein called the promoters), of the other part.

'1. The promoters undertake to form a joint-stock company to be called the 'New Zealand and Polynesian Company,' for the objects hereinafter mentioned.

'2. The capital of the company to be £1,000,000, divided into 100,000 shares of £10 each, with power to increase the capital and to borrow £1,000,000.

'3. The liabilities of the shareholders to be limited.

'4. The head-quarters of the company to be at Auckland, and directors resident in other parts of the

Colony to act as local boards at such places as the business of the company may from time to time require. A meeting of all the colonial directors to be held once a year in Wellington. A board of directors shall also be constituted in London.

'5. The objects of the company to be: To carry on the business of merchants, shipowners, planters, producers, manufacturers, brokers, agents, insurers, bankers, and money-lenders in the islands of the Pacific, New Zealand, and Great Britain, and also elsewhere with the permission of the Government of New Zealand.

'6. New Zealand to be made by the company the depot for the island trade, and specially the company:

'(*a.*) To bring New Zealand all the produce and exports from the islands, to be manufactured in or exported from New Zealand, unless permitted otherwise to deal with it by the Government.

'(*b.*) To ship from New Zealand all the merchandise and supplies imported by the company into the islands, unless otherwise authorised by the Government.

'(*c.*) To employ at least six steam vessels to carry on the trade between New Zealand and the islands and between the several islands. The steam vessels running from the islands to New Zealand to call at Auckland, Manuckau, Napier, Taranaki, Nelson, Wellington, Lyttelton, and Port Chalmers, as may from time to time be required by the Government, having due regard to the requirements of trade in the interests of the company.

'(*d.*) To establish manufactories in New Zealand to

utilise the products of the islands, and to prepare supplies and merchandise for export to the islands.

'(*e.*) To establish within five years such a manufactory in Otago, Canterbury, Wellington, and Auckland, in the order those several places are named.

'7. In consideration of the foregoing, the Government of New Zealand will guarantee interest after the rate of £5 per centum per annum on the paid-up capital of the company not exceeding £1,000,000 for fifty years, and will provide for the regular payment of such interest half-yearly, irrespective of the state of the accounts between the Government and the company, and notwithstanding the Government in general assembly may exercise the power hereinafter provided for.

'8. Such interest, and all sums paid by the Government in respect of the guarantee, shall be a first charge on the profits of the company, and no dividends shall be paid by the company until all sums advanced by the Government have been repaid.

'9. If at any time the business of the company is not carried on, in the opinion of the Governor in Council, with sufficient vigour or prudence, or in accordance with the intentions of this agreement; or if at any time after the expiration of three years there shall be due by the company to the Government in respect of the guarantee a sum exceeding £100,000, it shall be lawful for the Government to suspend the powers and functions of the company and of the directors by notice, to be published in the *New Zealand Gazette.*

'10. In such case the business of the company shall,

until the general assembly shall otherwise provide, be managed by a commissioner to be appointed by the Government, who shall have and may exercise all functions and powers vested in the directors; and

'11. It shall be lawful for the general assembly to deal with the company and its business and property in such manner as the general assembly shall think fit: provided that nothing be done to prejudice the payment of the guaranteed interest, which, under any event shall be duly and punctually paid by the Government at the times and for the term herein mentioned: provided also that any Bill affecting the powers, functions, or interests of the company shall be reserved for the signification of her Majesty's pleasure thereon.

'12. There shall be two managing directors, one in New Zealand and one in England, and these officers shall be appointed and may be removed by the Government.

'13. The amount of salary of each managing director shall be fixed by the Government, but shall not exceed £1,800 per annum for the first year, with an annual increase of £100, till a maximum of £2,500 is reached. Such salaries to be paid by the company.

'14. The especial duty of the managing directors shall be to see that the agreement with the Government is faithfully carried out; to report all matters to the Government which they may deem of sufficient importance; and to furnish from the company's books and otherwise, all such information as the Government may from time to time require; and no business or plantation shall be purchased without

the consent of the managing director in New Zealand.

'15. Subject to the foregoing, the managing directors to carry out the instructions of the company.

'16. The directors, general and local, to be paid a reasonable remuneration for their services.

'17. The promoters shall not receive any promotion money, or shares.

'18. The agreement to be drawn up in accordance with these heads, to be submitted to the general assembly for ratification, and to be of no force until such ratification is obtained. If it be refused, such refusal to form no ground for compensation on any account whatever.'

THE END.

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